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The Master and his Servant

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The Master and His Servant

COMPARATIVE OUTLINE SKETCHES

— of —

The Redeemer of Mankind, and the Emancipator of a Race

— with —

Relative Antecedent and Subsequent Events and Persons Compared

— showing —

The most Wonderful and Pleasing SIMILITUDES Ever Recorded in the History of Mankind

By

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Author of "The Lincoln Year Book," and "Footprints of Abraham Lincoln."

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Introduction

A religious writer of note says: "Down deep in our nature there exists a tendency to seek among all interesting objects points of resemblance. This tendency to metaphor, and the universal delight in parables, comparisons, and figures of speech, are no mere freaks of man's fancy. They have their formation in the mind and method of Deity."

Referring to Christ, the late Joseph Parker, of London, said, "All things to him were suggestive, significant, symbolic." Christ did not think it sacrilegious to compare spiritual with natural things. At one time he said, "Whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?" He then compared it to the marriage of a king's son. If Christ made such comparisons should it be thought a thing incredible if comparisons be made between the Head of the kingdom of heaven and the Chief Magistrate of a great nation at the most interesting and critical time of its existence? Parker also said: "The power of comparison is to be cherished and developed. Compare your Savior to all things beautiful, noble, and grand."

Among Old Testament characters there are many striking types of Christ, whose lives, from this standpoint, are a most interesting study. Joseph, Moses, David, and Jonah are good illustrations. In choosing a modern character whose life has points of similitude to that of Christ, the world is challenged to furnish a better one than that of Abraham Lincoln.

No life or character fully typifies the life and rank of the Son of God. The parables given by Christ will not hold good if too closely applied. They were given to illustrate certain phases of a subject. Parables and illustrations must not be strained beyond their purpose. Types and comparisons of Christ will fail in some respects. The contrasts between Christ and Lincoln are a thousand times greater in favor of Christ than the similitudes.

It has been a pleasure to study, and to seek out, the corresponding points of resemblance in the manner herein presented. Events in the life of Christ suggested some phases of Lincoln's life, and some parts of Lincoln's life suggested some phases of Christ's life. The author did not create these remarkable similitudes. They are facts, and he is responsible only for placing them in the words and order given. The design is not to minify the character and mission of Christ, nor to unduly magnify the character and work of Lincoln.

The life of Jesus Christ should be reflected in our lives. Abraham Lincoln unconsciously lived the reflected life and spirit of the Master. The author hopes he will not be unjustly criticized in attempting to place the divine character in such proximity to the human. Christ was divine and human, while Lincoln was only human, but under the divine guidance of Providence, as he believed and stated at different times.

It has not been the author's purpose to strain these comparisons beyond facts and reason. The facts are independently stated in two paragraphs under each subhead, one not referring to the other, so that an independent outline history of each character is given. The

reader can judge for himself whether or not the points of comparisons are well taken.

The antecedent and subsequent comparisons of persons and events, the author thinks, are not irrelevant, but will add to the interest of the book.

Many works on Biblical and Lincoln literature, as well as miscellaneous books, magazines, and newspapers, have been consulted in the preparation of this volume, to which the author, in this general way, acknowledges his indebtedness.

It is hoped that the followers of Christ, as well as the admirers of Lincoln, will find pleasure and profit in reading these sketches, and that all may have the mind and spirit of the Master, and that of one of his most illustrious servants.

J. T. HOBSON.

Alexis, Illinois.

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The Master and His Servant

CHAPTER I.

ANTECEDENT EVENTS.

The Beginning.

IT is known only to the Creator how many worlds were in existence before our planet was created. Before the advent of man the earth had been supplied with air, light, and heat, and was long in course of preparation for the coming of man to develop its vast resources. The fowls of the air, the beasts of the field, the fishes of the waters, the vegetable and the mineral world awaited his coming.

THAT portion of the earth called the Old World had long been inhabited, and had a wonderful history, written and unwritten. The discovery of the New World was, in the providence of God, one of the greatest events in the achievements of man. The long ages awaited the visitation of intelligent men to develop the vast agricultural and mineral resources, and throw them into the world's commerce.

The Advent of Man.

IN due time the first man and his helpmate, as the representatives of the human race, were created and entered upon their career to "subdue and get dominion." They were free to act, yet they were under law, and were responsible for their own welfare and happiness, and, in a large degree, that of their posterity.

THE advent of the white man to the newly discovered Western World, as a permanent settler, was a new and important period in the progress of human affairs. He loved liberty, and early planted the principles of freedom in the New World. He was largely responsible to the future inhabitants for his conduct.

Introduction of Evil.

IT was an awful crisis in the history of the newly inhabited earth when, through the consent of the federal heads of the human race, the forbidden fruit of sin was allowed a place among them. The viris of its poison affected all the succeeding generations, and occasioned untold sorrow, suffering, crime, a great deluge, mighty conflicts and revolutions in the ages following.

SOON after the discovery of the so-called "New World," it was very unfortunate, upon the part of some of the early settlers, that the seeds of an exotic, poisonous plant, human slavery, "the sum of all villainies," was allowed to take root in the virgin soil, whose fruit was destined to poison the whole country, occasion great disorders, crimes, a mighty deluge of death, and the destruction of untold millions of property.

Bondage and Deliverance.

AFTER a varied experience of many years of progress and retrogression, the Hebrew people, God's chosen representatives of the human race, became involved in Egyptian bondage. Their lives were made burdensome. They were ruled without representation. Their burdens became more and more oppressive through the tyranny of King Pharaoh. The king was jealous of the rapid

increase of the Hebrew people, and their promise of future power. The people appealed for relief, but their burdens were increased. The people rebelled. A leader, Moses, was chosen to deliver them from the unjust oppression of the king. After a hard struggle they were delivered from their oppressors and allowed to go, and entered upon a career of independence. When Moses surrendered his commission as their leader, he delivered a very touching farewell address.

After the English colonies in America had flourished for a time, although often troubled by Indian wars and other causes, they at length found themselves cruelly oppressed under the despotic power of King George III., of England. The king was jealous of the growth and prosperity of the colonies. They were unjustly taxed without representation. The colonists appealed, but further burdens were imposed upon them. They finally rebelled. A leader, George Washington, was chosen. After a number of battles the Declaration of Independence was declared, and, finally after a long struggle, the king yielded, and the American people achieved their independence. When Washington surrendered his commission as commander-in-chief he delivered a beautiful and affectionate farewell address. The seal of state chosen was the words *"E pluribus Unum,"* with the statues of Liberty and Justice on one side, and on the other a picture of Israel escaping the tyranny of Pharaoh at the Red Sea.

Subsequent History.

After the delivery of the Hebrew, or Israelitish people, from Egyptian bondage they had a long and varied

history, covering many years, under different laws, and under different leaders. They were often engaged in war with other nations, and had commotions among themselves, occasioned by the old cause—sin. They had strong men among them, who were leaders and prophets, Among the many noted reformers, prophets, rulers and leaders were Moses, Caleb, Joshua, Samuel, Saul, David, Solomon, Isaiah, Jeremiah, Ezekiel and Daniel, who kept the people intact by exhortations, warnings, and prophetic utterances of a brighter day in human history.

After the deliverance of the American people from the oppression of Great Britain they had a long and eventful history. They were engaged in a number of wars. Great and perplexing questions had to be settled, caused, chiefly, by the continued presence of human slavery. There were many great statesmen who championed great doctrines and theories of government. Among the noted statesmen were George Washington, John Adams, John Quincy Adams, Thomas Jefferson, Benjamin Franklin, John C. Calhoun, Daniel Webster, Andrew Jackson, William Lloyd Garrison, Henry Clay, Jefferson Davis, Charles Sumner, and William H. Seward. Some of these were truly prophets as well as reformers and statesmen.

CHAPTER II.

THE FORERUNNER.

A Radical Messenger.

THE last prophet of the old dispensation was John Baptist. He was of good ancestry. His father was a priest, and his mother was of priestly descent. His habits were clean. He was strictly temperate, avoiding all intoxicants. He was trained for the ministry. A portion of his time was spent in solitude and self-denial, living the life of a hermit. His food was plain, and his dress was that of the old prophets. He realized that he had a great work to do, and his mission in life lay heavily upon him. He was uncompromising with the sins of his country, and his denunciation of wickedness was radical and pungent.

ONE of the most noted reformers, near the close of the slavery system in the United States, was John Brown. He was of Puritan ancestry, the sixth in descent from Peter Brown, one of the passengers of the "Mayflower." His father was a trustee of Oberlin College. His mother was of distinguished ancestry. Richard J. Hinton, a noted author, says, "John Brown represented in his own person the best blood and character to be found in America." He was a clean man, a total abstainer from tobacco and intoxicants. He received a partial training for the ministry. A portion of his life was spent in seclusion. At a late period of his life it was declared that "he looked like one of the old prophets." His posi-

tion on the slavery question was uncompromising. His great mission of opposition to human slavery was an inspiration to his life. He cared nothing for the praise or condemnation of men. He held himself accountable to God alone, and, as he understood his will, tried to execute it. He cared nothing for law when it stood in the way of right and humanity.

The Message.

JOHN BAPTIST was aware that there was to be a great change in the religious order of things. He believed that the wrath of God was at hand, and yet that his wrath was tempered with mercy. His sterling cry was, "Repent ye, for the kingdom of heaven is at hand." He said, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord." To some he said, "Oh, ye generation of vipers." Again, "Bring forth fruits meet for repentance." Again, "The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." He was preparing the way for the coming of One who was mightier than he, the One who would "bring deliverance to the captives, and open the prison to them that are bound," and inaugurate a new dispensation of reform and worship in the new spiritual administration.

JOHN BROWN regarded human slavery as a great national evil strongly entrenched in law, in social, religious, political and commercial relations. It had long been a source of strife. The people were expecting a crisis. He "laid the ax at the root of the tree" of slavery, and declared that compromises were at an end, that the downfall of slavery was at hand. He actually began the

war of emancipation. He was unconsciously preparing the way for one who was to come after him, one who was mightier than he, and who would deliver a race of four millions from the galling chains of human bondage, and start a new era of national reform and progress such as the world had not yet seen.

Results.

WHILE the public preaching of John Baptist was plain and uncompromising, his private reproofs were equally plain and severe. He boldly reproached sin in high places, and at last found himself in conflict with the authorities. He rebuked Governor Herod Antipas for his ungodly living. Then, according to Josephus, as a pretext that John Baptist was a dangerous subject to the state, and fearing a rebellion through his influence, he was sent to prison, and later, but through no desire of the governor, he was ordered to be executed.

JOHN BROWN had no faith in politicians, nor in churches that fellowship slavery. His reproofs, privately and publicly, were radical. Because, upon their request, he liberated some human beings about to be resold into slavery in Missouri, he was declared an outlaw, and a reward was offered for his arrest. Later, because of his boldness, and even rashness, in making a raid with an armed force upon the fortifications of slavery, he was overpowered, arrested, cast into prison as a dangerous subject to the state, and sentenced to be executed.

A Governor's Dilemma.

GOVERNOR HEROD ANTIPAS, of Galilee, was in trouble. Although John Baptist had reproved him for his sins.

yet he had afterwards declared that John Baptist was "a just and holy man." Now it was expected that he should order his execution; he was under oath to do so, though not morally bound, for the execution involved something not taken into account in his oath—the crime of murder. Later we find, however, that this same Herod shamefully figures as an enemy, in his official relation, to the Redeemer of mankind.

Although John Brown had sharply reproved Governor Henry A. Wise, of Virginia, for his connection with slavery, yet Governor Wise said in a speech at Richmond, after his interview with Brown, just after the Harper's Ferry raid: "They are mistaken who take Brown to be a mad man. He is a bundle of the best nerves I ever saw. He is a man of clear head, of courage, fortitude, and simple ingeniousness. He is cool, collected, and indomitable. He inspired me with great trust in his integrity as a man of truth." And yet Governor Wise was expected to sign the death-warrant of such a man, an act legally right, but morally wrong. While Brown was charged with insurrection, treason and murder, in less than a year and a half Governor Wise sanctioned the treasonable acts of his own State in resisting the authority of Abraham Lincoln, and engaged in treason against the government on a larger scale than that for which John Brown suffered martyrdom.

After the Execution.

After the execution of John Baptist the work of religious reform went on. Jesus Christ carried on the redemptive work initiated by John Baptist. Governor Herod Antipas declared that Jesus Christ was John Bap-

tist risen from the dead. Jesus said of John Baptist. "Among all men born of woman there has not risen a greater than John the Baptist," and that "he was more than a prophet." He stands out prominently as the forerunner of Jesus Christ, and occupies a prominent place in the scheme of human redemption. Within three years Jesus Christ surrendered his own precious life as a sacrifice for the salvation of the human race.

After John Brown's execution the work he inaugurated went rapidly forward. Although his body was "mouldering in the grave," yet "his soul was marching on." Governor Robinson, of Kansas, declared at the unveiling of the John Brown monument at Osawatomie, in 1877, "The soul of John Brown was the inspiration of the Union armies in the emancipation war." Horace Greeley said, "Let no one doubt that history will accord an honorable niche to old John Brown." After the Civil War was over, and its results declared, although Governor Wise had signed John Brown's death warrant, he said to a Union general: "John Brown was a great man, sir. John Brown was a great man." A little more than five years after Brown's execution Abraham Lincoln's precious life was sacrificed for the cause of human liberty.

CHAPTER III.

BIRTH AND EARLY LIFE OF THE MASTER AND HIS SERVANT.

Lowly Birth.

JESUS CHRIST, the Redeemer of mankind, was born in the little town of Bethlehem, in the hill country of Judea. The event occurred at night, in the winter, in a cavern-stable, for "there was no room in the inn," nor in a comfortable home for the birth of the wonderful Child. There was no physician present on the occasion, and tradition says that Joseph was out seeking help when Mary gave birth to her child. Later the family fared better, for it is stated that the Wise Men from the East "came into the house" and saw the young child and his mother. A large church building with an extensive basement, including the cavern-stable, marks the place where Christ was born.

ABRAHAM LINCOLN, the Emancipator of a race, was born near the village of Hodgenville, in the hill country of Kentucky. The event occurred at night, in the winter, in a forlorn hovel with a dirt floor, one door, and no window, for there was "no room" in the mansions of the rich or the palaces of the great for such a man to be born. A few women were there, but no physician was present when Nancy gave birth to her son. Thomas, her husband, was away from home at the time. It is said that a neighbor removed the family to his comfortable home, and for a time cared for them. A memorial

hall and museum has been erected on the spot where the cabin stood, marking the place where Lincoln was born.

Honored Mother.

JOSEPH, the husband of Mary, and foster-father of Jesus Christ, was called a "just man," and was of royal descent. His occupation was that of a humble village carpenter. He does not figure as prominently in the history of Christ as does the mother. Mary was an orphan. Wealth and station she did not have. Tradition says she was distinguished for industry, charity, devotion and modesty; that she had a melodious voice, and a face and form of incomparable beauty. She was slender, and slightly above medium height. She had a fair complexion, blond hair, a well-proportioned nose, rich hazel eyes, ruddy lips, and full of kindness when she spoke. Her religious nature was highly cultivated. When it was made known to her concerning the marvelous birth which was to take place, and at that time being only betrothed to Joseph, her future husband, she was greatly embarrassed, and sorely perplexed. Joseph was also puzzled and greatly mortified. The conditions, however, were finally explained to the satisfaction of both Mary and Joseph. Mary finally said, "Be it unto me according to thy word." Later her overflowing heart burst forth into that noble maternity song called the Magnificat:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
For he hath regarded the low estate of his handmaiden:

For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him from generation to generation.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree."

Christ had a very tender regard for his mother. What holy lessons she must have taught him at their home in Nazareth! He was an obedient son. They were much in each other's company. She and Jesus were invited guests at a marriage in Cana, where he performed his first miracle. It is supposed that Joseph was dead at this time. At the close of his life Christ made provision for the support of his widowed mother. Mary, the mother of Christ, is the most highly honored of all women.

THOMAS, the father of Abraham Lincoln, was an honorable man. His occupation for many years was that of a carpenter and cabinet maker. He was not noted for thrift, or great strength of character. He has not been so much honored by the historian and the general public as his wife. The son seemed to derive his chief characteristics from his mother. She was early left an orphan. She is said to have been of medium height, weighing one hundred and thirty pounds, with dark hair, beautiful eyes, a sweet sensitive mouth, and a kindly and

gentle manner. She was refined and of more than ordinary intelligence, reading all the books she could obtain. She daily read the Bible, and her conduct was in accordance with its precepts. There was much in her nature that was heroic, and she seemed at times as if looking far away, seeing what others did not see.

"Ah, mother of as grand a son
As ever battled in the van,
To prove the brotherhood of man,
Such lives as thine are never done.

We can but wonder, we who read
The past with backward, searching look,
Its pages open as a book,
If thou foresaw where he would lead?

When baby fingers touched thy breast,
If ever in thy musing then
Thou dreamst that hand would guide the pen
Whose stroke would free a race oppress?"

Lincoln loved his mother dearly. She died when he was only nine years old, but she had taught him many useful lessons. He said in his mature years, "All I am, or hope to be, I owe to my angel mother." "I can remember her prayers, and they have always followed me." The name of Nancy Hanks Lincoln is one of the most cherished in the annals of American history. Lincoln's stepmother was always precious to him, taking his mother's place in a time of great need, and after she became a widow he made provision for her support.

Charge of Doubtful Paternity.

In his infancy Jesus innocently dwelt under the charge of doubtful paternity. It was arranged in the Divine counsels that the human race should be redeemed by one under the law, and by one without sin, one upon whom the law had no claim. Such an one, therefore, must be divine and human—a God-man, having a Divine Father and a human mother. Such a being could be produced in no other way. The fact of the miraculous conception of Jesus Christ was not accepted by some at that time, and his enemies then, and ever since, have charged him as an illegitimate being. God could create a human being without a human father to accomplish his purposes as easily as he created man in the beginning without father or mother. The birth of Christ was divine and legitimate. It was prophesied by Isaiah, seven hundred years before, that a virgin should bring forth the world's Redeemer. The heavenly angels announced, and approved, the joyful event of his birth. Infancy is forever dignified, and motherhood greatly honored by Jesus, the sweet babe of Bethlehem.

Abraham Lincoln's life was beclouded with the false charge of doubtful paternity. He did not possess the records to show when his father and mother were married. His opponents saw the opportunity to belittle him, and they spread the story that he was not only of humble origin, as he himself publicly acknowledged, but was a nameless child. "A Youth's History of the Civil War," written in the interests of the South, at the close of the Rebellion, says of Lincoln: "He had the misfortune not to know who his father was; and his mother, alas, was a person to reflect no honor upon her child."

Authors who were friends of Lincoln's, and who otherwise wrote excellent histories of him, were guilty of accepting false rumors on these delicate matters without looking for the records. Authenticated facts and various records have been found which place beyond all doubt the legal marriage of Lincoln's father and mother, the birth and lawful paternity, not only of the immortal President, but also that of his "angel mother."

Half- or Step-Brothers and Sisters.

It is supposed that Mary was Joseph's second wife, and that there were children by the first wife, or that Mary bore children after the birth of Christ. These brothers and sisters are referred to by the Gospel writers. Therefore, Jesus had half- or step-brothers and sisters, and was reared with them in the family at their home in Nazareth, of Galilee.

After the death of his wife, Thomas Lincoln was married the second time to a noble widow who had a son and two daughters. With his own sister, and these step-sisters and step-brother, Abraham Lincoln was reared. "Brother Abe" was quite a favorite of these new additions to the family at their home near Gentryville, Indiana.

Poverty's Vale.

The life of Christ was characterized by poverty from his birth. He was poor, simple and plain. He was practically acquainted with every phase of the trials of the poor, the tempted and the persecuted. "He made himself of no reputation, and took upon himself the form of a servant," and "humbled himself," "that he might

be touched with the feelings of our infirmities," "that he might be a merciful and faithful high priest."

THE early life of Lincoln was one of the poorest of the poor. He often labored as a servant, or hired hand. He said his early life was characterized by a single line of Grey's Elegy—

"The short and simple annals of the poor."

He was a man from the common people, and came up through the valley of poverty, and became practically acquainted with the various conditions of the poor that he might be a kind and merciful ruler.

The Carpenter's Trade.

THE youthful Galilean dignified manual labor by following the trade of his foster-father, that of a humble carpenter. The carpenter's trade at that time included the making of plows, yokes, and other articles. The Son of man, in the little shop at Nazareth, with his own hands, fashioned plows and yokes for the people who needed them. Being engaged in common toil helped him to know what was in man, and how to sympathize with the toiling masses.

IN his early life Abraham Lincoln, part of the time, followed the trade of his father, that of a carpenter and cabinet maker. Besides working on the farm, and doing general carpenter work, they made cabinets and cupboards for the people. Years ago in that community the writer saw cupboards in the homes of old people which were made by the Lincoln father and son. The University of Illinois, at Champaign, has on exhibition an ox-yoke made by Abraham Lincoln. Coming up from

the common working classes enabled him to sympathize with that great majority he was afterward to represent.

Three Places of Abode.

CHRIST was born at Bethlehem, in Judea, where his early days of infancy were spent; was reared to manhood at Nazareth, in Galilee, and spent the active portion of his life at "his own city," Capernaum. He died while temporarily engaged at Jerusalem, the capital of the nation. Capernaum, the scene of so many incidents in the life of Christ, has long since passed away, its very site not being positively known.

LINCOLN was born near Hodgenville, in Kentucky, where his early days were spent; was reared to early manhood near Gentryville, in Indiana; spent the greater part of his active life in Springfield, Illinois. He died while temporarily residing at Washington, the capital of the nation. New Salem, one of the early homes of Lincoln in Illinois, where he kept a store and postoffice, has "vanished like a mist in the morning," its very site being deserted by human habitation.

Born for the Times.

JESUS CHRIST was born for the times, "in the fulness of time," as Paul says. "The scepter had departed from Judea," according to the prophecy of the dying Jacob. The civil power and authority of the Jews had been already usurped by the Romans. All the prophecies concerning his coming had been fulfilled. General expectation prevailed that the times were ripe for his coming. The Greek language, being almost universally used, was favorable for the diffusion of a new form of religion.

Through all the centuries man had devised no effective plan for the redemption of the world. Reason, philosophy, science, and the light of nature, had failed to bring "life and immortality to light," and reconcile man to his Maker. There were some things the law of Moses could not do. In due time Christ was born into the world, who would become "the desire of all nations," and a witness to the truth. To Pilate he said, "To this end was I born, and for this cause came I into the world, that I should be a witness to the truth."

Abraham Lincoln was surely born for the times, and for his peculiar mission. No man at the time of his presidency was so fitted in his temperaments for the situation of the country and the government. The slavery question, and its side issues, had been debated and compromised in vain. The churches and other moral agencies had failed to settle the great controversy. The people were expecting a crisis and a leader. "The fulness of time" came, and Lincoln stood at the helm of affairs. President McKinley said, "He was the greatest man of his time, especially approved of God for the work he gave him to do." Bishop Simpson said, "By the hand of God he was especially singled out to guide our government in those troublesome times, and it seems to me that the hand of God may be traced in many events connected with his history." Chief Justice Waite, of the United States Supreme Court, said, "I have always thought Mr. Lincoln was a man born for his time." Lincoln said, concerning his own life, "I have found all my life, as Hamlet says,

> 'There is a divinity that shapes our lives,
> Rough hew them how we will.'"

Inspiration and Preparation.

CHRIST, at his boyhood home, was being trained for his life work in comparative obscurity. We know but little of his life during the thirty years spent in the obscure village of Nazareth. We know that he passed through all the natural stages of development. It is recorded that "the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." He may have attended school after receiving his first lessons from Mary and the instructions of Joseph, but, as Dr. Stalker says, "It was only a poor man's education." No doubt he attended worship at the synagogue each Sabbath. "Three great books lay ever before him, the Bible, Man, and Nature."

LINCOLN'S early days were spent in comparative obscurity, but he was being unconsciously trained for his great mission. Many of his earliest lessons were learned from his mother's knee. His schooling was of the poorest kind, and of short duration. He was a student of the Bible, Man and Nature. His surroundings and associations, seemingly, were not calculated to develop greatness, but God has his purposes and chooses his own workmen. The Honorable Henry Watterson says: "Born as lowly as the Son of God, reared in penury and squalor, with no gleam of light, nor fair surroundings, it was reserved for this strange being, late in life, without name or fame, or seeming preparation, to be snatched from obscurity, raised to supreme command at a supreme moment, and entrusted with the destiny of a nation . . . . If Lincoln was not inspired of God, then there is no such thing on earth as special providence, or the interposition of divine power in the affairs of men."

Perception of Future Mission.

The Man of Galilee in early life had perceptions of his future mission. At the age of twelve years, when on his first visit to Jerusalem with his parents to attend the Passover, he became separated from them. They found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. After his mother had expressed her and her husband's anxiety, we have his first recorded words, "Know ye not that I must be about my Father's business?" We learn from these words that he had conceptions of his divine mission—"to be about his Father's business." He returned to Nazareth, and was subject to his parents for eighteen years longer, all the while, no doubt, studying great problems to be connected with his eventful mission.

It is related that in his early life Lincoln had premonitions of some day becoming President of the United States, that he was to become a man of destiny. At the age of twenty-two, after witnessing a slave market in New Orleans, where human beings were sold to the highest bidder, he said, "If ever I have a chance to hit that institution I will hit it hard." A few years later he heard a remarkable sermon on prophecy, in which the minister spoke of the breaking down of civil and religious tyranny, and the downfall of American slavery. Lincoln afterwards commenting on the sermon said that he was deeply impressed that he should be somehow strangely mixed up with the fulfillment of the preacher's prophecies. President McKinley said, "The purposes of God, working through the ages, were, perhaps, more clearly revealed to him than any other."

CHAPTER IV.

GROUP OF CHARACTERISTICS.

Personal Appearance.

THE Gospel writers say nothing about the personal appearance of the Man of Galilee, and the early fathers were not uniform in the matter. Some have asserted that he was in person the noblest of all the sons of men, that his face was capable of winning all hearts. Art has taxed itself to paint his beauty. The most ancient fathers, however, have acknowledged that he was not at all handsome, that his outward form had nothing that could attract consideration or respect. It was prophesied by Isaiah that "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." The passage in the Psalms, "Thou art fairer than the children of men," some claim, relates to the beauty of Christ according to his divinity. Richard Watson said, "The truth probably is, that all which was majestic and attractive in the person of our Lord, was in the expression of his countenance, the full influence of which was displayed chiefly in his confidential intercourse with his disciples." We might add that, perhaps, many whom he relieved saw something beautiful in his face which others did not see. To every Christian heart he is "the chiefest among ten thousand, and the one altogether lovely."

FROM all accounts Abraham Lincoln was a very homely looking man. He was about six feet, four inches

tall, and usually weighed about one hundred and sixty pounds. His body was shrunk and shrivelled, and he was stoop shouldered. His forehead was narrow, but high, and his hair was dark. His cheeks were leathery and his ears were large. His lower lip was thick, and there was a lone mole on the right cheek. He had an olive complexion. His arms and legs were unusually long in proportion to his body. Mr. Herndon, his law partner for twenty years, says, "He was odd, but when that grey eye, and face, and every feature were lit up by the inward soul in fires of emotion, then it was that all those apparently ugly features sprang into organs of beauty, or sunk themselves into a sea of inspiration that sometimes flooded his face." Walt Whitman, the poet, who was familiar with Mr. Lincoln, said: "None of the artists or pictures have caught the deeper, though subtle and direct expression of this man's face. There is something else there." We may add that many whom he relieved when in great distress, saw in his kindly face what others did not see.

Lofty Character and Habits.

THE character of the Man of Galilee was of the highest type. His personal habits were clean and in keeping with his exalted character. Having the divine nature, his human character was sinless, and the embodiment of all that was excellent and good. "No scholar or scientist, no poet or seer, but lauds his moral greatness and his spotless life." Pilate, the judge at his trial, said, "I find no fault in this man." All the New Testament writers, and the early church fathers, attest his noble qualities. Galileo, Kepler, Bacon, Newton, Milton, Rousseau, and Napoleon Boneparte pay homage

to his high character. Benjamin Franklin said, "His religion and morals are the best the world has ever seen." All Christians unite in paying the highest tributes of praise to the matchless character of Him "whose name is above every name."

THE moral character of Abraham Lincoln was of a high order. His private life was above reproach, and his honesty was proverbial. He had no vices. He did not swear, drink intoxicants, gamble, chew or smoke tobacco. Honorable J. H. Barrett, the first Lincoln historian, says, "Very few in this world have ever more truly lived the life of purity, of charity, of universal good will, of gentle forgiveness, of self denying devotion to the interests of humanity, of kindness to the poor, of sympathy for the oppressed, and of submission to the Divine will, as enjoined by the precepts and example of Christ." Mr. Herndon said, "Sometimes it appeared to me that Lincoln's soul was just fresh from the presence of its Creator." General Sherman said, "Of all the men I ever met he seemed to possess more of the elements of greatness combined with goodness than any other." Dr. Stone, his family physician, at Washington, said, "Mr. Lincoln is the purest hearted man with whom I ever came in contact."

Man of Prayer.

JESUS was preëminently a man of prayer. He lived the life of prayer. He not only prayed himself, but urged others to pray, and instructed them how to pray. He had much to say on the subject of prayer. He advised secret prayer by saying, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father." Just

before beginning his first missionary journey through Galilee, Mark tells us, "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." On another occasion he continued all night in prayer to God. His prayer, as recorded in the seventeenth chapter of John, is a most wonderful prayer, and its surroundings are full of great interest. His prayer on the cross for the forgiveness of his murderers is the most wonderful example of prayer on record.

Mr. Lincoln was early taught to pray by his mother. He not only prayed for himself, but requested others to pray for him. He prayed for others, and advised others to pray for themselves. In a letter he advised his old father, then on his deathbed, to pray, saying that God "would not forget the dying man who puts his trust in him." He prayed for the widow who lost five sons in the field of battle. He related how he went to his room, shut the door, got down on his knees and prayed for victory at Gettysburg. By proclamation, from time to time, he requested the people to "tender thanks for inestimable blessings"; to "implore spiritual consolation"; to "invoke the divine guidance"; to "pray for the restoration of peace, harmony and unity"; for the Holy Spirit "to subdue the anger," and "change the hearts of the insurgents"; to "lead the nation to repentance and submission to the Divine will"; to "pray for widows, orphans, mourners and sufferers"; "to heal the nation's wounds." In his second inaugural address he said, "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away." At another time he said,

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

Derangement.

BECAUSE Christ's mission was misunderstood, and because he had broken off from his occupation as a carpenter, spending a portion of his time in deserts, denying himself the common comforts of life, preaching and appointing disciples, the charge was made by his personal friends (Mark 3:21) that he was "beside himself," and they made efforts "to take him away from the multitude, and to remove him to his home that he might be treated as a maniac, and by absence from the causes of excitement, might be restored to his right mind." It should be understood that at this time these relatives and friends did not believe in his divine mission.

BECAUSE of a bitter disappointment, occasioned by death, a great sorrow of heart came to Mr. Lincoln at the age of twenty-six. His mind was plunged into the deepest gloom. A painful melancholy darkened his mind, and tortured him. He would sometimes be found alone muttering strange things to himself. He seemed to his friends to be in the shadow of madness, and a close watch was kept over him. Bowling Green and his good wife took him to their home, where he remained until he was once more master of himself.

The Good Samaritan.

To a lawyer Jesus mentioned a thrilling incident, teaching the true idea of neighborship. An unfortunate traveler, a Jew, had met with a misfortune, and was in a helpless condition by the wayside. If left alone he

would perish. Some of his own people had already passed him by, offering no assistance; but a stranger, who was a Samaritan, in passing, had compassion upon him, and took him to a public house, and cared for him until the next morning. While the incident has a practical lesson, yet Jesus is himself the Good Samaritan, who, when all else had passed poor humanity by, lifted us up, and cared for our spiritual necessities.

ONE cold winter night in Indiana, while going home, Mr. Lincoln and his companions found a poor drunken man who had fallen by the wayside, and was in a helpless condition. His companions proposed to leave him alone, but Mr. Lincoln lifted him up, carried him to a house, built a fire, warmed him, and took care of him until morning. The poor fellow afterwards declared that Abe Lincoln's strength and kindness saved his life.

Grief at Death of a Friend.

THERE was a happy home at Bethany, composed of a family of three, a brother and two sisters. Here Jesus often lodged, and was a most welcome guest. The brother, whose name was Lazarus, was an intimate and personal friend of Jesus. While Jesus was away on a mission he received a message that "he whom he loved was sick." Lazarus died and was buried in the absence of Jesus. It was a sorrowful meeting of Jesus and the bereaved sisters upon his arrival four days later. The sisters wept bitterly, while Jesus endeavored to comfort them, but he was overcome, and wept also. The group of Jewish mourners were deeply affected at the sad scene, and when they saw Jesus weeping they said, "Behold, how he loved him!"

At the home of Bowling Green and family, in Illinois, Lincoln, when a young man, often stopped. Mr. Green loaned him books, and befriended him in many ways. On one occasion he took Lincoln to his home and cared for him with the solicitude of a devoted friend, through several weeks of great suffering and peril. Bowling Green died in 1842 when Mr. Lincoln was thirty-three years old. Following the first speaker at the funeral Lincoln undertook to deliver an oration over the remains of his beloved friend. When he arose to speak his voice choked with deep emotion; he stood for a few moments, while his lips quivered in the effort to form words of fervent praise he sought to utter, and the tears ran down his yellow cheeks. He looked so utterly bereft and pitiable that every one in the audience was deeply affected at the spectacle. After repeated efforts, he found it impossible to speak, and strode away, openly and bitterly sobbing, to the widow's carriage, in which he was driven away from the scene.

Unknown Qualities.

There was something about Christ the people could not understand. They were often astonished at what he said, and what he did. His own disciples were, ever and anon, completely puzzled, and at one time they said, "What manner of man is this?" He was a unique character, standing solitary among men. There is still an unknown quality in Christ. The more we study Christ as a man the more we see he outgrows all human proportions. He stands as the hero of the ages, the embodiment of all excellencies, the "All in all." The great Napoleon said, "The singularity of his mysterious being,

his appearance, his empire, his progress through the centuries, and kingdoms—all this to me is a prodigy, an unfathomless mystery." It was prophesied that "his name shall be called Wonderful."

Abraham Lincoln was the most remarkable character this country has ever produced. The talented Henry Watterson calls him a "strange being." He has been called "the miracle of the nineteenth century." "Poets and orators, artists and historians, have tried to depict his character, and illustrate his career." Julian Hawthorn, in his history of the United States, says, "The depth of his mind, and the breadth of his sympathies have never been sounded or measured." Francis Wayland Shepherdson, of Chicago University, says, "The mystery of his existence becomes more complex and inexplicable." John T. Morse, the author of two volumes on the life of Lincoln, says, "Lincoln stands apart in striking solitude, an enigma to all men," and refers to his "strange lifetime" as "impressive, mysterious, unmeasured, and unsolved."

CHAPTER V.

MISCELLANEOUS INCIDENTS.

The Widow's Son.

A YOUNG man, the only son of a poor widow, was in the cold embrace of death. Jesus met the funeral procession as it proceeded from the gate of the city of Nain. When he saw the poor mother in her distress he had compassion on her, and told her not to weep. He then went and touched the bier upon which the body was carried, and released the young man from the bonds of death, and joyfully restored him to his mother.

A YOUNG man by the name of Armstrong, the son of a poor widow, in Illinois, was in the strong hands of the law, charged with murder. Lincoln heard of it, did not believe him guilty, and voluntarily offered his services as a lawyer to defend him. He had compassion on the poor mother, who, with her late husband, had often befriended him. The young man was released from the bonds of the law, and restored to his mother with great joy.

The Lunatic Boy.

WHILE the Master came in contact with all kinds of physical maladies and human sorrows, there was none so distressing, nor more deserving of his attention than that of those whose reason had been dethroned. One of special pity, as recorded by the sacred historians, is that of a boy whose case was indeed deplorable. How it

must have affected the tender heart of Jesus as the father related the strange, uncontrollable, and miserable condition of his son. While they were talking Jesus himself witnessed the strange contortions of the boy, and administered to his relief.

Among the sorrows that came to the heart of Mr. Lincoln's early life, aside from the poverty and general wretchedness which surrounded him, was the case of one of his boy companions, three years older than himself, who, unaccountably, became violently insane. He finally settled down to harmless imbecility. All night long he would moan and sing, and Lincoln relates that he would often rise before daylight to cross the fields and listen, with intense pity, to the funeral dirge of reason.

Care for Sparrows.

Jesus in his teachings referred to the protecting care of our Heavenly Father. He said of the sparrows that not one of them should fall to the ground without the notice of the Father; therefore, if he cares for birds of little value we should not fear, for he said we are of "more value than many sparrows."

On one occasion, while traveling with others on horseback, Mr. Lincoln saw two little birds which had fallen from their nests, and stopped to put them back. When he came up with the party he was laughed at, but he said, "I could not have slept to-night if I had not restored those little birds to their mother."

Zaccheus.

When Jesus was passing through Jericho there was a great crowd following him, and many had gathered to

see him and the multitude pass. There was a certain man living at Jericho, named Zaccheus, a publican, who desired to see Jesus, but who was at a disadvantage because he was small of stature; therefore he ran ahead of the crowd, and climbed up into a sycomore tree to see him pass. In passing Jesus looked up, and saw him. What followed is most interesting, and the murmuring people were taught a most useful lesson arising from this incident in the life of Jesus.

One day a detachment of troops was marching along the street singing the "John Brown song." They were walled in on either side by a great crowd of people. In the midst of this exciting scene a man climbed a small tree near the sidewalk, but the tree swayed to and fro because of his weight, while the crowd jeered at the sight. Mr. Lincoln noticed him, and although engaged in conversation, with a droll cast of his eye, and a nod of his head in the direction of the man, he repeated the old couplet—

"And Zaccheus he did climb a tree,
His Lord and Master for to see,"

and then resumed his conversation. He did not employ this quotation irreverently. His mind was stored with poems and sayings, and the scene suggested the old couplet which, perhaps, he had learned in his boyhood days.

The Interceding Son.

In his earthly ministry Jesus Christ interceded for man, and he is still our intercessor. He represents our humanity at the court of heaven. We have an advocate with the Father, in the person of his Son, who "ever

liveth to make intercession for us." In the name of the Son we may have our requests made known to the Father, who will supply all our needs, and, in due time, promote us to a glorious inheritance. In the meantime we may have grace to bear all of life's conflicts.

Dr. J. Wilbur Chapman tells of one of his friends who was a boyhood companion of Robert Lincoln. He entered the Civil War, and went to the front. When Robert Lincoln found that he was only a private soldier he said to a friend, "Write and tell him to write to me, and I will intercede with father, and get him something better." The young soldier said: "I never took advantage of the offer, but you do not know what a comfort it was to me. Often after a weary march I would throw myself on the ground, and say, 'If it becomes beyond all human endurance I can write to Bob Lincoln and get relief; and I would rather have his intercession than that of the cabinet, for he is a son.'"

The Stranger's Discourse.

In the afternoon of the first Christian Sabbath two companions were walking from Jerusalem to their home at Emmaus, eight miles distant. On Friday before, Christ, whom they trusted as the Messiah, had been crucified. While they were talking about their sorrows and disappointments, a stranger joined their company. After they had related to him the cause of their sad countenances and grief the stranger gave them an encouraging talk, which greatly cheered them. He told them that after all Jesus must have been the Messiah. How their "hearts burned within" them while the stranger continued to talk concerning the prophecies and

their fulfillment! At length they arrived at their humble abode in Emmaus, and, as it was late in the afternoon, the two friends constrained him to tarry with them. They wanted to hear more of his gracious and instructive words. The evening meal was prepared, and while the stranger was returning thanks their eyes were opened, and they saw, to their astonishment, that the stranger was none other than Jesus Christ himself! During Christ's ministry many saw him and heard his gracious words, but knew him not because of the blindness of their hearts.

One Sabbath morning, in 1860, a stranger entered, and took a seat in the Sabbath school of the Five Points House of Industry, in New York. He listened with fixed attention to all the exercises, and his countenance expressed such genuine interest that the superintendent approached him and suggested that he might be willing to say something to the children. The stranger accepted the invitation with evident pleasure. Going forward he began a simple address which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical, with intense feeling. Once or twice he attempted to close his remarks, but their imperative shout of "Go on!" "Oh, do go on!" would compel him to resume. The superintendent, as he looked at the remarkable appearance of the stranger, felt a great curiosity to know more about him, and while the stranger was quietly leaving the room, the superintendent begged to know his name. He courteously replied, "It is Abraham Lincoln, from

Illinois." Ah, there were many who saw Mr. Lincoln, and heard his words, but they knew not the real man.

Regard for Woman.

CHRIST recognized woman in the work of the gospel. He lifted her up from her social estrangement and solitude. He administered to women in their moral and physical maladies, and heeded their urgent requests in behalf of their loved ones. He recognized their love and devotion to himself. For the kind act of a woman he said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." To woman he first gave the commission to declare his resurrection.

LINCOLN was a true friend to woman. In his early professional life he declared for woman's enfranchisement. As a lawyer he often appeared for the widow and the orphan "without money and without price." In his presidential career he was often touched with the tender appeals of women in behalf of their loved ones. He recognized their devotion to the Union and to the soldiers. At a Ladies' Fair, for the benefit of sick and wounded soldiers, he said: "If all that has been said by orators and poets since the creation of the world were applied to the women of America it would not do them justice for their conduct during the war. I will close by saying, 'God bless the women of America.'"

Love for Children.

CHRIST loved and recognized children. He took little children in his arms and blessed them, and said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." Upon one occa-

sion he called a little child unto him, and set him in the midst of the disciples, and taught them a beautiful object lesson of humility and dependence.

Mr. Lincoln loved children. He loved his own children dearly. There are a number of instances recorded of his tender regard for the little ones. As Mr. Lincoln rode on horseback in the parade at the Gettysburg dedi cation, a gentleman, with a little girl dressed in white, raised the little one to the President who extended his hands, lifted her up to his face, kissed her, and handed her back to her father.

"Praise Belongs to God."

Jesus always sought to honor the Father. He sought not his own honor aside from that of the Father. He said upon an interesting occasion, "I seek not mine own glory." "If I honor myself my honor is nothing." He came to do the will of God, and claimed that all honor came from, and was due the Father; therefore he disregarded equally the reproaches and the applause of the people.

An old colored hospital nurse, a very estimable woman, in company with others, brought some valuable and beautiful presents to Mr. Lincoln. Suitable remarks were made on the occasion by different members of the company. The old lady being called upon to say a few words, said: "Mr. President, I believe God has hewn you out of a rock for this great and mighty purpose. You have stood firm because God was with you, and if you are faithful to the end, he will still be with you." With eyes full of tears, President Lincoln said, "You must not give me the praise; it belongs to God."

CHAPTER VI.

PUBLIC MISSION AND TEACHING.

The Inauguration.

A CRISIS was approaching in the history of Christ and the nation. There were murmurs among the people. He saw signs of approaching rupture with the priests and rabbis. After Christ had chosen his associates, or disciples, he proceeded to deliver, in the presence of his disciples and a great multitude, the Sermon on the Mount, which Geikie says was a kind of inaugural address, or declaration of principles of the Christian republic. He told the people that he came not to destroy the law, but to obey and fulfill. He endeavored to rectify some false and mistaken notions and expectations of the Jews respecting his kingdom. What a message of blessings and good will! How he pleads for loyalty and submission to the Divine will! What a contrast he shows between those who heard his sayings and performed them, and those who heard and obeyed not!

A CRISIS was approaching in the history of the government to which Mr. Lincoln had been chosen as its chief executive. He had chosen his cabinet of associate counselors. There were murmurs among the people. Active measures were being taken to dissolve the Union. Mr. Lincoln was fully aware of the condition of affairs, but he proceeded to Washington to deliver his inaugural address, which was delivered in the presence of a vast multitude. What noble expressions of good will he gives!

He tells his opponents plainly that they still had the old Constitution unimpaired, and that he had no purpose, directly or indirectly, to interfere with slavery where it then existed. How he appeals to his "dissatisfied fellow countrymen" for peace and union, and warns them of the consequences of war, which could only be brought about by themselves as the aggressors.

Doing the Will of the Father.

JESUS CHRIST was conscious of his divine mission, and on different occasions said that his purpose was to do the will of the Father. To his mother he said, "I must be about my Father's business." To the Jews at Jerusalem he said, "I seek not mine own will, but the will of the Father." To the disciples he said, "My meat is to do the will of him that sent me." Addressing the Father in his agony in Gethsemane, he said, "Not my will, but thine be done." Paul says, "He became obedient unto death, even the death of the cross."

ABRAHAM LINCOLN sought to do the will of God. He said, "I have felt his hand upon me in great trials, and submitted to his guidance." In his first message to a special session of Congress, in July, 1861, he said, "Let us renew our trust in God, and go forward without fear." To a religious delegation from Chicago, he said, "Whatever shall appear to be God's will I will do." To a religious delegation from Baltimore he said, "I place my whole reliance in God, knowing that he will decide for the right." Upon another occasion he said, "It is my constant anxiety and prayer that I and this nation shall be on the Lord's side." The late Honorable John Hay, who was Lincoln's private secretary, and while Secretary

of State under President Roosevelt, said, "There is one thing we all should never forget—that Abraham Lincoln was one of the most faithful and devoted servants of Almighty God who ever sat in high places."

Originality.

CHRIST was an original teacher. The people had never heard anything like his teachings. They declared, "Never man spake like this man." They were "astonished." "To transmit unchanged," says Geikie, "the traditions received from the past, was the one idea of all other teachers; but He, while reverent, was not afraid to criticize, reject, and to supplement. To venture on originality and independence was something hitherto unknown." Says Canon Farrar: "How exquisitely and freshly simple is the actual language of Christ compared with all other teaching that has ever gained the ear of the world! There is no science in it, no art, no pomp of demonstration, no carefulness of toil, no trick of rhetoricians, no wisdom of the schools. Straight as an arrow to the mark, his precepts pierce to the very depths of the soul and spirit. All is short, clear, precise, full of holiness, full of common images of daily life."

LINCOLN was an original thinker and reasoner. He said, "I am never easy when I am handling a thought till I have bounded it north, and bounded it south, and bounded it east, and bounded it west." Charles Sumner said: "He was original in mind and in character. His style was his own, formed on no model, and springing directly from himself." J. G. Holland, the historian, says, "We learned to love him for his eccentricities, because they proved to us that he was not controlled by

convention and precedent, but was a law unto himself." Mr. Herndon, his law partner for twenty years, said, "He tore up to the deep foundation all arrangement of facts, and coined and arranged new plans to govern himself." "His mind ran back behind all facts, things, and principles, to their origin, history, and first cause."

Manner of Illustration.

THE Great Teacher illustrated truths by parables and other forms of illustration. How often he said, "The kingdom of heaven is like," and then, by some forcible parable, emphasized the truth to be learned. At one time he said, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" Again, "Whereunto shall I liken the men of this generation? and to what are they like?" and in each instance he gave an appropriate illustration. At Nazareth Jesus gathered a wonderful harvest of imagery from nature, and became thoroughly acquainted with the facts of the Old Testament, all of which were suggestive afterward, and with which he delighted and instructed his disciples and the multitudes. Dr. Stalker says about one-third of the sayings of Christ which have been preserved, consists of parables. The parables of the "Lost Sheep," "Lazarus and the Rich Man," the "Good Samaritan," the "Wedding Garment," and the "Ten Virgins," have never been excelled for their lessons of moral grandeur.

LINCOLN was noted for using illustrations, and telling "stories" to make plain the application of facts. His early life afforded him many incidents, and a fund of illustrations and anecdotes. Besides, he had read Aesop's Fables, Pilgrim's Progress, Shakespeare, the Bible, and

other books, and having a wonderful memory, his mind was well stored with many illustrations and comparisons which he used to great advantage. "That reminds me," was the introduction to many a story or anecdote which greatly pleased his hearers. Herndon says: "The world, fact, man, principle, all had their power of suggestion, and continually put him in mind of something. His power and tenacity of what is called association of ideas must have been very great."

Appeal to the Scriptures.

CHRIST became early acquainted with the Old Testament Scriptures at his home in Nazareth. He made a special study of the prophecies referring to himself. In his ministry he often appealed to the Scriptures, using such expressions as, "It is written"; "It is written in the prophets"; "What saith the Scriptures?"; "It is written in your law"; "It hath been said." On one occasion, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." To the Jews at Jerusalem he said: "Search the scriptures . . . and they are they which testify of me." Again, "For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Jesus put many interpretations on the Scriptures which were new to the Jewish people. He quoted, so far as reported, from twenty-two of the thirty-nine books of the Old Testament, in all about one hundred and forty quotations.

LINCOLN made a special study of the Scriptures in early life. His "angel mother" interested his youthful

mind with Bible stories. He made frequent use of Scripture quotations in his writings and public addresses. At one time he referred to the "good old maxims of the Bible." His "Divided House speech" is one of the strongest applications of Scripture on record. Honorable Isaac N. Arnold, who knew him intimately for twenty-five years, and who wrote a biography of him, said, "I have never yet met the man more familiar with the Bible than Abraham Lincoln." It was truly said of him that "no man, clergyman, or otherwise, could be found so familiar with this book as he. This is apparent both in his conversation and his writings. There is hardly a speech or a state paper of his in which allusions and illustrations taken from the Bible do not appear." On a noted occasion he said of the Bible, "It is the best gift which God has ever given to man." So far as the writer has found recorded, he made quotations from fourteen books of the Bible, making thirty-two in all.

Warning Against False Doctrine.

THE Great Teacher taught the truth, but he saw how his disciples and others might be deceived, therefore he warned them to beware of false prophets, or false teachers. He told them to beware of the leaven or false doctrine of the Pharisees and the Sadducees. He said, "Take heed that no man deceive you." He referred to the fact that many would be deceived by false representations. He referred to deceivers as "blind guides," "hypocrites," "generation of vipers," "whited sepulchres," etc. Only those were safe who heeded his sayings and did them, like a wise man who builds his house upon a sure foundation.

The immortal Lincoln taught principles and truths that withstood the strongest opposition. He believed in the ultimate triumph of truth and the right. He warned the people to beware of false reasoning, and false leaders. He protested against what he called "counterfeit logic," "ingenious sophism," "base alloy of "hypocrisy," and a "sugar-coated rebellion." He said, "Let us be diverted by none of those sophisticated contrivances wherewith we are so industriously plied and belabored." He also said: "I have faith in the people. They will not consent to disunion. The danger is in their being misled. Let them know the truth, and the country is safe."

Severe Reproofs.

Although Christ was gentle and forbearing towards the erring, there were times when his reproofs were quite severe. He was especially severe with hypocrites and impostors. He called them by their right names. Filled with righteous scorn and noble indignation, he used bodily force in driving from the temple the sheep and the oxen, and their attendants, who had basely prostituted the temple for unholy purposes, and overthrew the tables of the money-changers. They did not resist, because sin is weakness, and Jesus spoke as one having authority, "Make not my Father's house a house of merchandise," "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

Much has been said of Mr. Lincoln's uniform meekness, forbearance, and kindness of heart, but there were times, when even with him, "forbearance ceased to be a virtue." He was greatly tried in many ways. On one occasion an officer, who had been discharged, called to

defend himself, but Mr. Lincoln felt that he could not interfere, even from the officer's own statement. He called the second, and the third time, going over the same ground, consuming much of the President's valuable time. The last time, seeing the President was not convinced, he used insulting language, which was too aggravating, even for Mr. Lincoln. With a slight compression of his lips, he gently arose and suddenly seizing the defunct officer by the coat-collar, he marched him forcibly to the door, saying, as he ejected him into the passage: "Sir, I give you fair warning never to show yourself in this room again. I can bear censure, but not insult! Begone, sir, I never want to see your face again."

The Unfortunate.

Christ was often compassed about with many unfortunate and distressed persons. All classes, with all kinds of trouble, came to him for relief. He was appealed to by the sick, the lame, the blind, the deaf, and the dumb. Those who were imposed upon by others came to him with their troubles. Some came in behalf of their friends who were in distress, and their appeals, many of them, were heart-touching. How patiently Christ considered all these cases, and administered relief to the worthy.

Much of President Lincoln's time was taken in considering the cases of the unfortunate. Persons, representing all classes and ranks, with all kinds of grievances, came for redress. Women came in person in behalf of their husbands, or sons, who were wounded, in prison, or under sentence of death for desertion. Mr. Lincoln was very considerate in all these cases, and many persons

went away from his presence saying joyfully in their hearts, if not in words, "God bless Abraham Lincoln."

Humility.

WHILE the Master had all power and authority, there are many things recorded in which he showed the spirit of humility by performing lowly acts of service. He said, "Whosoever will be chief among you let him be your servant." Upon a certain occasion, as he and his disciples were together, he laid aside his outer garments, took a towel and girded himself, and after pouring water into a basin began to wash the feet of his disciples, and to wipe them with the towel. This humble act was a puzzle to Peter, but it showed the spirit of the Master, his perfect willingness to descend to do an act of service however lowly for the example and good of others.

HUMILITY characterized the life of Mr. Lincoln even while he occupies the highest office in the nation. He did not, in spirit or practice, hold himself above the lowly. An instance is related in which he was discovered counting some money. In explanation he said: "This is something out of my usual line; but a President of the United States has a multiplicity of duties not specified in the Constitution or acts of Congress. This is one of them. This money belongs to a poor negro who is a porter in the Treasury Department, at present very bad with the smallpox. He is now in the hospital, and could not draw his pay because he could not sign his name. I have been at considerable trouble to overcome the difficulty and get it for him, and have at length succeeded. I am now dividing and putting by a portion, labeled, in an envelope, with my own hands, according to his wish."

He proceeded to endorse the package very carefully. No one witnessing the transaction could fail to appreciate the goodness of heart which prompted the President of the United States to turn aside for a time from his weighty care to perform a menial act of service for the benefit of one of the humblest of his fellow-creatures.

CHAPTER VII.

FUNDAMENTAL PRINCIPLES TAUGHT.

Truth.

THE mission of Jesus was to reveal and to declare the truth, and he did it tenderly and fearlessly. He revealed the truth concerning those exalted duties we owe to ourselves, to others, and to God. To the unbelieving Pharisees, who questioned his credentials, he said, "Though I bear record of myself, yet my record is true." To the Jews at Jerusalem he said, "The truth shall make you free"—free from error, prejudice, and the bondage of sin. The principles of gospel truth, as taught by Christ, if acted upon, will free every individual soul, and dissolve every false system of rule or government on earth, and enthrone the kingdom of righteousness.

LINCOLN had a sincere regard for the truth, and proclaimed it fearlessly. In defense of his "Divided House speech," when a candidate for the United States Senate, in 1858, he said, "If it must be that I must go down because of this speech then let me go down linked to the truth—die in the advocacy of what is just and right." Near the same time he said, "If I should never be elected to any office I trust I may go down with no stain of falsehood upon my reputation." When a candidate for the presidency he said, "I am nothing, but truth is everything." While President, only a month before his death, he said, concerning some of his utterances: "Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. It is a truth which I thought needed to be told."

Love.

Love was the prime factor in the life of Jesus. He loved his friends. He said, "As the Father hath loved me, so have I loved you." We should show our love for him, for he said, "If a man love me, he will keep my words." He exhorted his friends to love one another, saying, "Love one another, as I have loved you." Christ loved his enemies, and to us he says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He also said that upon the two commands, love to God, and love to man, "hung all the law and the prophets," meaning that these two commandments included every other commandment. In his old age, John, "the beloved disciple," said, "We love him because he first loved us." The love of Christ was world-wide. His gospel was for "every creature." While an exile on the island of St. Helena, Napoleon Bonaparte said: "Alexander, Cæsar, Charlemange, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." Although the Jewish people rejected Christ, yet he loved them, for he was born and reared a Jew himself.

Love for his fellow-man was a most distinguished trait in the character of Lincoln. General Banks said, "There is not a man on the continent or globe that will, or can say, that Abraham Lincoln was his enemy." J. G. Holland, the historian, said: "I do not believe a ruler ever lived who loved his people more sincerely than he. Nay, I do not believe the ruler ever lived who loved his

enemies so well as he." Before his nomination and election to the presidency he said in a speech, directing his remarks to the Southern people: "We mean to remember that you are as good as we are; that there is no difference between us other than difference in circumstance. We mean to recognize and bear in mind that you have as good hearts in your bosoms as other people." While he was President he said: "I shall do nothing in malice. What I deal with is too vast for malicious dealing." In his second inaugural address he used the noble expression, "With malice toward none, and charity for all." During the Rebellion he sometimes referred to the Southern people as "our erring brethren." He loved the South, for he was born in the South, of southern parentage.

A High Standard.

CHRIST set up a perfect standard of living. His life was the true model. All his teachings, and all his works were perfect. He said, "Blessed are the pure in heart, for they shall see God"—see God in nature, in his providence, goodness, mercy, and grace. He further said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Not absolute perfection, but in proportion as your Father is perfect, be consistent and regular, pure and perfect in so far as it is possible for poor fallen mortals to be perfect.

IN commenting upon human perfection in a speech delivered in Chicago, in 1858, Mr. Lincoln said: "It is said in one of the admonitions of our Lord, 'As your Father in heaven is perfect, be ye also perfect.' The Savior, I suppose, did not expect that any human crea-

ture could be perfect as the Father in heaven, but he said, 'As your Father in heaven is perfect, be ye also perfect.' He set that up as a standard, and he who did most toward reaching that standard attained the highest degree of moral perfection." Mr. Lincoln endeavored to live up to that standard, and to govern the nation accordingly.

The Sabbath.

Jesus recognized and observed the Sabbath. It was his custom to worship and to teach in the synagogues on the Sabbath. He was accused of breaking the Sabbath because he performed deeds of mercy and kindness, and acts of necessity on that day, but he informed his objectors that it was lawful to do good on the Sabbath, and that man was above the Sabbath, that the Sabbath was made for man, and not man for the Sabbath.

Lincoln observed the Sabbath, and attended religious services on that day at Springfield, and at Washington. While he was President he issued a "Sunday Rest Order," of which the following is a part: "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best interests of a Christian people, and a due regard to the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

Doing and Knowing.

It will be observed that these words are reversed from the usual order. The Great Teacher said, "If any man will do his will, he shall know of the doctrine whether it be of God." Bishop Hall, in commenting on these words of Christ, says, "If any man shall, with a simple and honest heart, yield himself over to do the will of God, according to the measure he knows, God shall encourage and bless that man with further light; so he shall fully know," that the doctrine is of God. Doing the will of God will give light and understanding, and is an antidote for prejudice, doubt, and skepticism. Christ greatly emphasized the doctrine of obedience as a result of knowledge to be followed by happiness. "If ye know these things happy are ye if ye do them." Know and do, and do and know, are opposite terms, but they may be put to the test by those who know, and those who do not know.

At the Chicago convention, where Lincoln was first nominated for the presidency, Arnold says, it was discovered that there was an organized body of New Yorkers who cheered and shouted whenever Seward's name was mentioned. The Illinois delegation secured some loud shouters for Lincoln, one of whom was a Democrat, whose ability to shout and huzza had never been equaled. Whenever Lincoln's name was mentioned there would go up such cheers and shouts as never before had been heard. This was kept up until Lincoln was nominated amid such a storm of applause as had never before been known. The Democratic shouter was so carried away with his enthusiasm for Lincoln that he

changed his politics, and continued to shout for Lincoln during the campaign.

A Short Creed.

CHRIST was a member of no worldly organization. his life was an open book. He said, "I spake openly to the world, and in secret have I said nothing." He was no respecter of persons. He treated all alike, friends and foes, rich and poor, Jews and Gentiles. His gospel was for "every creature," and he acted accordingly. While he spoke of many duties to be rendered to God, and to men, he summed them up in a few words. The brief confession of faith, as expressed by Peter, was the foundation upon which he would build his Church. There could be no improvement. It was to stand for all time. Love to God and man would be the creed in substance. This creed can be applied to every phase and condition of society and human need. Christ was not a stickler for forms and ceremonies. The worship of God in the spirit, and with love in all its relations, were the supreme requirements.

LINCOLN was no class man. His affections were broad and liberal. He was not a member of any fraternal order, or society, so far as known. Neither was he a member of any sectarian church, although he attended church services, recognized the good influence of the churches, and upon one ocasion said, "God bless all the churches." Still he was a Christian, especially in the later years of his life. Few men outside of his cabinet he more frequently consulted than his old friend, Isaac N. Arnold, who said: "No more reverent Christian than he ever sat in the executive chair, not excepting Wash-

ington. He was by nature religious; full of religious sentiment. It is not claimed that he was orthodox. For creeds and dogmas he cared little. But in the great fundamental principles of the Christian religion he was a firm believer." At one time Mr. Lincoln said: "I have never united myself with any church because I found difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterized their articles of belief, and confession of faith. When any church will inscribe over its altar, as its sole qualification of membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul." Dr. Gunsaulus, of Chicago, a man of profound piety, and unquestioned orthodoxy, is reported to have said: "I would have Plymouth Church open the door to such a man as religiously great as Abraham Lincoln, however small he might be theologically. I would make the invitation and method of entrance into the church as wide and inclusive as her Founder made them."

Forgiveness.

One of the attributes possessed by Christ was the pardoning power. He was always ready to forgive the erring who truly repented. Many cried to him to have mercy upon them, and were happily relieved of their distresses. For assuming this power he was sharply criticized by his enemies. They claimed he had gone beyond his authority. He did not set himself up as a magistrate, hence he did not presume to decide cases

after the strict law of Moses. When the accusers of the poor sinful woman were brought face to face to him to entrap him in a decision, he silenced their unworthy motives, and they slank away self-condemned. He said to the woman, "Go, and sin no more." He plainly taught others the duty of forgiveness, and that if they did not have the spirit of forgiveness they could not expect forgiveness from God, nor from their fellow-man. Christ always practiced what he taught. At the close of his life he manifested a forgiving spirit toward his enemies. The last act performed by Jesus on the day of his death was to pardon a malefactor.

Lincoln, as President, possessed the pardoning power in grave offenses. He often exercised this power because of the kindness of his nature, but he was often criticized for so doing. He said he was "always willing to forgive on the Christian terms of repentance, and also to give ample time for repentance." Many a deserter, under sentence of death, owed the preservation of his life to the pardoning power of President Lincoln. He said, "It makes me rested after a hard day's work if I can find some good excuse for saving a man's life, and I go to bed happy, as I think how joyous the signing of my name will make him and his family, and his friends." On Monday of the last week Mr. Lincoln spent on earth, as he returned from Richmond, he stopped at City Point Hospital to shake hands with five or six thousand soldiers to let them know that he appreciated what they had done for their country. As he passed along with the surgeon they came to a ward in which lay a Rebel who had been wounded, and was a prisoner. As the tall form of the kindly visitor appeared in sight he was

recognized by the Rebel soldier who, raising himself on his elbow in bed, watched Mr. Lincoln as he approached, and extending his hand, exclaimed, while tears ran down his cheeks, "Mr. Lincoln, I have long wanted to see you, to ask your forgiveness for ever raising my hand against the old flag." Mr. Lincoln was moved to tears. He heartily shook the hand of the repentant Rebel, and assured him of his good will, and, with a few words of advice, passed on. On the day of his death he spoke kindly of the South, and rejoiced at the speedy return of peace. The last official act of President Lincoln, in the afternoon of the date of his assassination, was to pardon a Confederate spy.

The Great Debt.

MAN had transgressed the holy law of the Divine government. He had forfeited his right to live. He was condemned to die. He could not save himself. The law was of no avail. Jesus beheld man's helpless condition. He came all the way from heaven to earth to become personally and practically acquainted with man's circumstances, and to exhibit his interest in his case. How he sympathizes with man! He says, "Look to me. I will make your salvation possible, and redeem you. But this is at great cost. What will you pay me?" Poor man! He was morally bankrupt. All his time, talents, material effects, silver, gold, houses, lands, and friends could never pay the debt. But Jesus says: "Look to me. It all depends upon you. If you will only believe in me, and live a life of consecrated service you shall live." What a joy to serve him who has redeemed us, not with silver and gold, but at a greater sacrifice, and worked

out the scheme of redemption for us. What a joy to feel that Jesus knows all about our trials! Surely we shall not forsake his cause, but remain faithful to the banner of the cross to the end. The life of a believer is a life of conflict. Faith is his shield. "Looking unto Jesus," the Christian soldier can wield the sword of the Spirit, and when he falls in battle he can say with Paul, "I have fought a good fight. I have finished my course. I have kept the faith."

In the early period of the Rebellion a young Vermonter, only twenty-one, standing guard as a sentinel in a dangerous place was found asleep. Army discipline must be kept. The young man was tried, and sentenced to be shot. There was much sympathy in his case. When the matter was brought to the notice of Mr. Lincoln he concluded to visit the condemned man. William Scott was in his tent expecting to be shot the next day. He said of Mr. Lincoln: "He asked me all about the people at home, the neighbors and the farm, where I went to school, and who my schoolmates were. Then he asked about mother, and how she looked; and I was glad I could take her photograph from my bosom and show it to him. Then Mr. Lincoln said, 'My boy, stand up here and look me in the face. You are not going to be shot to-morrow. I am going to trust you, and send you back to your regiment. But I have been put to a good deal of trouble on your account. I have had to come up here from Washington when I have a great deal to do; and what I want to know is, How are you going to pay my bill?'" The young man could scarcely speak, but told Mr. Lincoln he was very grateful to him for saving his life, and would try to manage to pay him

some way. He said that there was a bounty in the savings bank, and guessed some money could be borrowed by putting a mortgage on the old farm, and he thought when pay day came, with the help of the boys, they might be able to pay him if it was not more than five or six hundred dollars. "But it is a great deal more than that," said Mr. Lincoln. Then the boy said he didn't see just how, but was sure some way could be found if he lived. Then Mr. Lincoln said: "My boy, my bill is a very large one. Your friends can not pay it, nor your bounty, nor the farm, nor all your comrades. There is only one man in all the world who can pay it, and his name is William Scott. If, from this day, William Scott does his duty, so that, if I was there when he comes to die, he can look me in the face, as he does now, and say, 'I have kept my promise, and I have done my duty as a soldier,' then the debt will be paid. Will you make that promise, and try to keep it?" The promise was made, and there never was a better soldier than William Scott. In a battle he was shot all to pieces, and among other things, he said to his comrades, "If any of you ever have a chance I wish you would tell President Lincoln that I have never forgotten the kind words he said to me; that I have tried to be a good soldier, and true to the flag; that I should have paid my whole debt to him if I had lived; and that now, when I know I am dying, I think of his kind face, and thank him again because he gave me the chance to fall like a soldier in battle, and not like a coward, by the hands of my comrades."

The Unpardonable Sin.

WHILE Christ had a forgiving spirit, he mentions one sin, the sin against the Holy Spirit, which can not be

forgiven. He says, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men." Attributing to Satan that which belongs to God, or the willful rejection of the truth, the sin against light, the malicious rejection of the only means of salvation can not be forgiven. It is closing up of the only way of pardon. Other sins may be repented of, but the willful closing of the eyes to the light means eternal blindness. We are to understand that the unpardonable sin here spoken of is not a specific sin, but is a state, a culmination of specific acts.

While President Lincoln pardoned many grave offenses, there was one offense which he could not pardon. A gentleman from Massachusetts came to him with a petition for the pardon of a man who had been convicted for being engaged in the slave trade, in bringing negroes from Africa and selling them in this country. He had been sentenced to prison for five years, and fined one thousand dollars. Mr. Lincoln said: "My friend, that is a very touching appeal to our feelings. You know my weakness is to be, if possible, too easily moved by appeals for mercy, and if this man were guilty of the foulest murder that the arm of man could perpetrate I might forgive him on such an appeal; but the man who could go to Africa, and rob her of her children, and sell them into interminable bondage, with no other motive than that which is furnished by dollars and cents, is so much worse than the most depraved murderer that he can never receive pardon at my hands. No! he may rot in jail before he shall have liberty by any act of mine."

CHAPTER VIII.

REJECTION AND REBELLION.

Divided Opinions.

ALTHOUGH Jesus came duly commissioned to enter upon his work, "there was much murmuring among the people concerning him; for some said, He is a good man; others said, Nay; but he deceiveth the people." According to some of their views he did not come from the right place. Like Nathanael, they said, "Can anything good come out of Nazareth?" It was charged that he was an obscure man, uneducated, "the carpenter's son." They were zealous for their peculiar traditions and institutions, and they feared Jesus was not in sympathy with them. Jesus told them plainly, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." His rejection by the people of Nazareth, where he was reared, was a sorrowful event in the life of Christ.

WHILE Lincoln had been duly elected President of the United States, there were divided opinions in reference to him, both in the North and in the South. It was declared by some that he was ignorant, and practically unknown, a "rail splitter," and utterly unfit for the presidency. The Southern people were very zealous for the institution of slavery, and prejudiced against a man selected from the North. They concluded that "no good thing could come from the North" to suit them for President. Mr. Lincoln told them plainly that he had

no disposition to interfere with slavery where it already existed; that he did not propose to destroy the law, but to execute it, and that all their rights would be preserved inviolate if they remained loyal to the government. The fact that twenty-three ministers out of twenty-six, living at Springfield, were against him in his election was something he could not understand.

Malignant Epithets.

Out of the malice of their hearts the opposers of Christ grew more and more desperate, and boldly denounced him at various times and places, and under various circumstances. They charged him with being a "blasphemer," a "gluttonous man," a "wine-bibber," a "Sabbath breaker," "possessed of the devil," a "law breaker," guilty of treason, and worthy of death. Jesus knew the blindness of their hearts, and pitied them. He endeavored to show them their errors, loved them, and had a forgiving spirit until the end.

As time passed the opponents of Mr. Lincoln grew bolder in treasonable utterances. He was more and more denounced, and every effort was made to poison the public mind against him. He was called the "Illinois ape," "baboon"; *The Richmond Enquirer* called him "Lincoln, the beast." Robert Toombs, senator from Georgia, said in the United States Senate in January before Mr. Lincoln was inaugurated, "He is an enemy of the human race, and deserves the execration of all mankind." Later, during his presidency, he was referred to as "the smutty old tyrant at Washington." It appeared that nothing was too hard for some of them to

say of him who had nothing but love and good will for his enemies.

Seeking a Sign.

NOTWITHSTANDING the signs given from time to time in the fulfillment of the prophecies in the coming of Christ, John's acknowledgment, the testimony at the baptism of Christ, the various miracles performed, and the many things he had told the people, they demanded a sign, even a sign from heaven, as a witness to the justness of his present and future purposes. They desired to have him commit himself in some way, or to make capital out of his refusal to obey their dictation. He refused to comply, and said, "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given it." He did not propose to gratify their evil designs by exhibiting further signs and pledges at the behests of a rebellious people. He would stand by the principles he had already advanced, and in due time there would be such manifestation of, and attestations to, his mission that would be even more than mere signs.

THE opposition to the election of Mr. Lincoln to the presidency filled the country with grave fears. What could be done to check the rising tide of disunion and secession? Could any compromises be made? He received hundreds of letters, was called upon by influential newspapers, and many visitors from the North and the South urging him to declare his views of the situation, and what he proposed to do. Mr. Lincoln refused to publicly express his views anew. He said: "I know the justness of my intentions, and the utter groundless-

ness of the pretended fears of the men who are filling the country with their clamor. If I go into the presidency they will find me as I am on record, nothing less, nothing more. My declarations have been made to the world without reservation. They have been often repeated, and now self-respect demands of me, and of the party which elected me that, when threatened, I should be silent." While Mr. Lincoln refused to express himself to the general public, he was in close touch with influential leaders of his party, and communicated with them freely. Of his opponents he said: "Party malice, and not public good possesses them entirely. They 'seek a sign, and no sign shall be given them.' At least such is my present feeling and purpose."

Rejection of the Corner-stone.

In the rejection of Jesus Christ by the Jewish church they rejected the chief corner-stone of the building in which all their hopes centered. Because they saw nothing desirable in him he was ignored, and cast aside to their own ruin. Christ said of himself: "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken." Peter said to the Jews on the day of Pentecost, referring to Christ, "This is the stone set at nought by you builders." Paul said that Jesus is "the chief corner-stone" of the temple of the household of faith.

In the rejection of Abraham Lincoln, after being duly elected President of the United States, the Southern people struck at the chief corner-stone of the Union. Because he did not come up to their ideal as a President he

was set at naught to their own ruin. Mr. Lincoln told them what would be their fate in the event of their persistency, but his counsels were unheeded, and the builders of the Southern Confederacy wrought their own destruction, as well as that of their "peculiar institution."

A Pathetic Appeal.

CHRIST, with a heart of pity, deplored the awful fate which awaited the stubborn and rebellious Jews. His appeals to them were touching. When he stood on the hill overlooking the city of Jerusalem, his heart was touched, and he shed tears of sorrow, saying, "O Jerusalem, Jerusalem!" He would afford them protection, even as a mother hen would protect her brood, but they hated and refused his entreaties. He said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now are they hid from thine eyes." They went on blindly to experience the awful calamity which awaited them.

PRESIDENT Lincoln's appeal to his "dissatisfied fellow-countrymen," as he stood on Capitol Hill to deliver his inaugural address, was most touching. Having made their threats he foresaw the folly of disunion. He said: "The government will not assail you. You can have no conflict without being yourselves the aggressors." He also said: "I am loath to close. We must not be enemies. Though passion may have strained, it must not break our bonds of affection." He closed with the hope that "the mystic chords of memory," "touched by the better angels of our nature," "will yet swell the chorus of the Union." The South rejected his earnest appeals, and

went on to learn by a costly experience that "the way of the transgressor is hard."

Willing to Die.

JESUS spoke to his disciples, and others, concerning the wickedness of his enemies, and their designs, which would finally culminate in his death. He was willing to die in defense of the truth. He spoke of the manner of his death, and its results. He would surrender his life for his people. He said, "The good shepherd giveth his life for his sheep." In his death a great purpose would be served. On his way for the last time to Jerusalem, the capital of the nation, he told his disciples of his approaching tragic death. In all of Christ's references to his approaching death he exhibited a cool courage, and a strong resolution to go forward, showing uncompromising loyalty to principle.

ABRAHAM LINCOLN was willing to die, if necessary, for the principles of the government. In January, before his inauguration in March, he said, "I will suffer death before I will consent, or advise my friends to consent, to any concessions or compromises which look like buying the privilege of taking possession of the government to which we have a constitutional right." On his way to Washington, the capital of the nation, he said at Independence Hall, Philadelphia, that the country must be saved on the basis of the Declaration of Independence, "but," said he, "if this county can not be saved without giving up that principle, I was going to say, I would rather be assassinated on this spot than surrender it." In his first message to a called session of Congress in July, 1861, referring to the trust committed to him,

he said he felt that he had no moral right to shrink, nor even to count the chances of his own life in what might follow. During the progress of the Civil War he said, "I feel a presentiment that I shall not outlast the Rebellion. When it is over my work will be done."

An Abandoned Plot.

Efforts were made on various occasions to take Christ by force, and put him out of the way. When he was teaching in the temple, during the Feast of the Tabernacles, the Pharisees and chief priests sent officers to take him by force, and bring him to them. The officers went on their mission to the temple. They listened to his words, and were so impressed with what he said that they could not gain courage to lay hands on him. Upon their return to the council the chief priests inquired, "Why have ye not brought him?" Their reply was, "Never man spake like this man." "His discourses were inimitably powerful and convincing, and delivered with unspeakable dignity and propriety." The Pharisees and chief priests were enraged, and asked the officers if they also were deceived, and won over to the despised Nazarene. If those Pharisees, chief priests, and all the people could have fully known the mind and heart of Jesus they all would have been won over to him.

It is known that plans were laid at different times to kidnap or murder President Lincoln. In an article in *The Youth's Companion,* a story is related of an abandoned plot mentioned by Joel Chandler Harris in his book, "On Wings of Occasions," in which he plays with the fancy that three Southerners having access to the White House through passes granted by Mr. Lincoln

himself, formed a plot to kidnap him. After being in Washington for several days, and in intercourse with Mr. Lincoln, so that the execution of the plot becomes apparently possible, they are so won over by the personality of the President that they abandoned the plot. They then, in confidence of his generosity, told him what their intentions had been. Mr. Lincoln then said, "I don't understand why you changed your minds when you had everything in your own hands." The reply was, "Mr. President, if the plain people of the South knew you as well as we know you the war would not last much longer." Mr. Lincoln then said to the speaker: "No human being ever did, or ever can pay me a higher compliment. I wish all your people would take a month off, and come up here to kidnap me." It should not be overlooked that this is only a fancy sketch, but it shows the spirit of Abraham Lincoln.

CHAPTER IX.

DARK DAYS.

Forsaken.

WHILE Christ was rejected by the Jewish people. the most discouraging thing he had to endure was to be forsaken by some who had become his friends and followers. Because many of his followers were disappointed in him in not giving them freedom from the Roman power, and for other reasons, it is recorded, "From that time many of his disciples went back, and walked no more with him." Even Peter, one of his boldest disciples, at a critical time, denied him. Judas, another disciple, treacherously betrayed him.

WHILE the Southern people rejected Lincoln as President, he had many enemies in the North, but the most painful fact was, as the war progressed, some of his best friends deserted him, declared he should not be re-elected President, and proposed another candidate. The hopes of a speedy peace faded, and the government hesitated to strike at the institution which was the real cause of the war. Good and loyal men could not understand it. Wendell Phillips, the talented and life-long anti-slavery orator and agitator, called Lincoln a traitor, the war a failure, and openly advocated disunion because the slaves had not been given their freedom.

A Depleted Treasury.

THERE was a time in the ministry of Christ when he was short of funds to meet his financial necessities, and

the demands made upon him. It was a case of necessity that faced him. Loyalty to principle, to justice, and the cause he represented, demanded that the tribute money should be paid. After consulting with Peter in regard to the emergency, Christ resorted to an extraordinary device, which was legitimate, that the necessary money might be obtained.

Upon entering the presidency Mr. Lincoln found the treasury of the United States practically empty. An emergency was on hand that required much money. The credit of the government was at stake. The situation was indeed embarrassing. In consultation with a friend an honorable scheme was devised that furnished the government with "greenbacks" necessary to carry on the war.

A Divided House.

Jesus taught that if a house was divided against itself that house could not stand. This was said in answer to the charge that he cast out devils by the power of Beelzebub, the prince of devils. This was equal to saying that Satan cast out Satan, which would be the destruction of his own kingdom. Their own argument recoiled upon their own heads. The statement made by Christ holds good in all kinds of government, social, political, or religious. "In union there is strength," "United we stand, divided we fall."

In assuming the presidency, Mr. Lincoln found a divided government. Three years before he had said, " 'A house divided against itself can not stand.' I believe the government can not endure permanently half slave and

half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or the other." Now he finds a condition which is indeed deplorable, a divided nation in actual combat, fighting for great antagonistic principles, which shall, ultimately "become all one thing or the other."

A Man of Sorrows.

JESUS was called the "man of sorrows." Isaiah said long before concerning him, that "his visage was so marred, more than any man, and his form more than the sons of men"; that he would be "a man of sorrows, and acquainted with grief." This prophecy was literally fulfilled. There were many things in the life of Christ which brought intense sorrow to his soul. Near the close of his life, when all the sorrows and guilt of the world seemed to have centered in him, he cried out, "My soul is exceeding sorrowful, even unto death." "These words," says Scott, "are the most expressive imaginable, and indicate the greatest dejection, anguish and horror of mind which can be conceived." So great was his burden of soul that he was willing to die to be relieved of his intense sorrow.

ABRAHAM LINCOLN was truly a man of sorrows. F. B. Carpenter, the artist, who for six months sojourned at the White House, and was in Mr. Lincoln's company almost daily, said of his face: "In repose it was the saddest face I ever saw. There were days when I could scarcely look into it without crying." At one time Mr. Lincoln said, "I can not fly from my thoughts; my solicitude for this great country follows me wherever

I go." At another time he said, "Oh, I wish I had never been born." Sometimes when the woes of the country pressed most heavily upon him he envied the dead soldier sleeping in the cemetery. In her book, "My Story of the War," Mrs. Mary A. Livermore, says, "After the dreadful repulse of our forces at Fredericksburg, when the onslaught was terrible, the agony of the President wrung from him the bitter cry, 'Oh, if there is a man outside of hell that suffers more than I do I pity him.'"

A Burden Bearer.

CHRIST bore the burdens of a sinful world. The prophet Isaiah, using the future for the past, says, "Surely he hath borne our griefs and carried our sorrows," and that "he was wounded for our transgressions, and bruised for our iniquities," also "the chastisement of our peace was upon him"; and that "the Lord hath laid upon him the iniquity of us all." It was further said, "The government shall be upon his shoulder." He bore these burdens until the tragic end came. Peter says he "bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness."

AT the head of the government, representing the people, Lincoln suffered untold burdens in their behalf. At one time, as he, on horseback, reviewed the Army of the Potomac, after many defeats, the angry clamor of an unhappy North, the dead of a dozen battlefields, all seemed written on his face, an eyewitness says: "None of us, to our dying day, can forget that countenance. It was said to each other, 'Did you ever see such a look on any man's face?' 'He is bearing the burdens of the

nation.' It's an awful load; it's killing him.'" Henry Ward Beecher said, "On his shoulder rested a government dearer to him than his own life." He bore these burdens until the country was saved, then his life was surrendered.

CHAPTER X.

EMANCIPATION.

A New Commandment.

GEIKIE, in his "Life of Christ," says: "Jesus throws down the dividing prejudices of nationality, and teaches universal love without distinction of race, merit or rank. A man's neighbor, henceforth, was every one who needed help, even an enemy." "It was the first proclamation of a universal religion." Jesus declares, "A new commandment I give unto you." The old law commanded men to "love their neighbor as themselves," but the new commandment explained this with new clearness, enforced by new motives, illustrated by new examples, and a new application, and obeyed in a new manner. It was a new characteristic of citizenship in the new kingdom. The new commandment was not the doing away with the old law, but the expansion of the old law.

"I NEVER had a feeling, politically, that did not spring from the sentiments embraced in the Declaration of Independence," said Abraham Lincoln on a certain occasion. On a former occasion he said, "I think the authors of that notable instrument intended to include *all* men, but they did not declare all men equal *in all respects*. They did not mean to say all men were equal in color, size, intellect, moral development, or social capacity," but "equal with certain inalienable rights, among which was life, liberty, and the pursuit of happiness." At another time, in speaking of the great prin-

ciple involved in the Declaration of Independence, he said, "It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance." During the war he said: "The dogmas of the quiet past are inadequate to the stormy present. As our case is new, so we must think anew, and act anew."

Crossing the Line.

THE new commandment was to be followed by a practical application upon the part of the one who announced it. This, Jesus did. Woman was degraded, and it was a disgrace for a man, especially a Rabbi, to be found talking to a woman. Even the disciples marvelled at Jesus as he talked to a woman at Jacob's well. Race prejudice was very strong with the Jews. They seemed to think it a duty to hate the Samaritans and the publicans. They found fault with Jesus because he ate with publicans and sinners. Jesus treated all alike, male and female, saints and sinners, Jews and Gentiles, bond and free. All class distinctions were lost sight of as he "went about doing good."

ABRAHAM LINCOLN emphasized the fact that all men are created equal. He not only recognized, and taught the universal brotherhood of mankind, but he acted upon that principle. This is illustrated in an incident, given by a writer, which occurred when Lincoln was in Richmond, Virginia, after General Grant had taken possession of that city. The colored people were very demonstrative as the President walked the streets of that city. "'May the Lord bless you, President Linkum!' said an old negro, removing his hat, and bowing, with tears of

joy rolling down his cheeks. The President removed his own hat, and bowed in silence, but it was a bow which upset the forms, laws, customs and ceremonies of centuries. It was a death-shock to chivalry and a mortal wound to caste."

Proclamation of Freedom.

In the synagogue at Nazareth Jesus read the prophecy of Isaiah referring to himself, "He hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." Then, as he laid down the parchment, he said, "This day is this scripture fulfilled in your ears," and they "wondered at the gracious words which proceeded out of his mouth." He declared freedom of conscience, of mind, and of soul, freedom of body, and freedom of worship. He declared that the truth, as embodied in him, would give freedom to all kinds of bondage. Later he gave out the world-wide proclamation, "Go ye into all the world, and preach the gospel to every creature." Wherever man is found, regardless of his condition, this gospel of freedom is to be proclaimed.

In his Emancipation Proclamation, Abraham Lincoln proclaimed freedom to millions of people in slavery. F. B. Carpenter, the artist, says the proclamation was "an act unparalleled for moral-grandeur in the history of mankind." The *London Spectator* said, "We can not read it without the renewed conviction that it is the noblest political document known to history." In his immortal Gettysburg address Mr. Lincoln said, "This

nation, under God, shall have a new baptism of freedom." Bishop Simpson said: "The Proclamation of Emancipation not only freed the slave, but freed the nation. Free speech was restored. The pulpit and the press were unshackled. The dark blot that had rested on our national honor was removed, and the nation stood proudly a united and free people among the nations of the earth."

Weakness of the Law.

THE Apostle Paul says the law of Moses was "but a shadow of good things to come." The moral law in itself was inadequate, and could not "make the comers thereunto perfect." Again Paul says, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." Christ did what the law could not do. The laws of the country can not make men honest. There must be a higher law to effect honesty. Freedom in Christ is above all other laws. It is "the perfect law of liberty," and makes "free indeed." The end of the law centered in Jesus Christ.

MR. LINCOLN recognized the fact that as a matter of civil administration, he had no lawful power to effect emancipation in any State. He says it was done as an act of "military necessity." By the laws of all civilized countries the property of traitors and rebels becomes forfeited to the State. Upon this theory slave property should be forfeited to the Government, and then the Government could declare such persons as had been held

as slaves free. What the civil law could not do Mr. Lincoln could do as "an act of justice," "upon military necessity," backed up by "the considerate judgment of mankind, and the gracious favor of Almighty God." "The Declaration of Independence was the *assertion* that all men are created free. Mr. Lincoln's Proclamation of Emancipation was the *demonstration* of this great truth."

The Transfiguration.

A SHORT time before the death of Christ, as he stood on a mountain, his glorious majesty was revealed. Over his countenance came a light which shone as the brightness of the sun, and his garments shone with a strange light. His whole form shone with such matchless splendor that those who witnessed it gazed with unbounded admiration. In connection with this scene a bright cloud overshadowed the party which filled them with a strange prophetic rapture. By this divine manifestation, the "Man of Sorrows" was strengthened for his coming trials, and the faith of those who witnessed it was strengthened. Peter, one of the witnesses, referred to it years afterward, saying, "We were eye-witnesses of his majesty . . . when we were with him in the holy mount."

ONLY a month and ten days before Mr. Lincoln's death, as he stood on Capitol Hill to deliver his second inaugural address, a strange incident occurred. J. H. Barrett, a Lincoln biographer, says: "The bright sunlight, hitherto obscured all the morning, broke from the clouds, as if by miracle, and illuminated his face and form, as he bowed acknowledgment to the boisterous greeting of the people. With wonder and joy, the mul-

titude accepted the omen as something more than unmeaning chance." Another writer says, "The sunlight broke through the clouds, and fell upon him with a glory afterwards felt to have been an omen of the martyr's crown which was so soon to rest upon his head." Mr. Lincoln was much impressed by the strange scene. Miss Anna Dickenson, an "eye witness," afterward, in a lecture delivered in the House of Representatives, Mr. Lincoln being present, eloquently referred to the sun-burst as a happy omen.

CHAPTER X.

THE END DRAWING NEAR.

Going to Jerusalem.

JESUS often spoke of his death, and he now turns his face from Galilee towards Jerusalem for the last time. Luke says, "And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem," He apprehended all that awaited him when he should arrive, but his resolution did not fail him. He looked beyond, and regarded the blessed results. He looked to the issue, and triumphed in prospect. He had "the joy set before him" continually in his eye, and his suffering and death were regarded merely as preparatory to it.

THE Honorable Murat Halstead says: "It is said that Abraham Lincoln, on the night the assassin killed him, chatted with his wife in the box at the theater where they sat together hardly conscious of the passing play, and they discussed plans, for the country was to have peace, and they were interested with each other, for they had not been able to think of their own future. The promise of peace to them was specially blessed, and the talk of Lincoln then and there was of going to Jerusalem. It is pathetic that this seems to have been the last thought in the long burdened brain before the murderer's pistol was fired; his head fell on his bosom, and there was for him 'Jerusalem, the Golden.'"

The Triumphal Entry.

On Sunday before his crucifixion, which is now celebrated as "Palm Sunday," Jesus entered Jerusalem, the Jewish capital. It was known that he was coming and a grand reception awaited him. The excitement became intense. The applause upon the part of the poor Galileans, and his despised followers, was great as they cried out, "Hosanna to the Son of David!" "Blessed is he that cometh in the name of the Lord!" "Hosanna in the highest!" The multitude caught up the joyous strain. Out of respect they spread their outer garments in the way, and cut branches from the palm trees, emblems of joy and victory, and strewed them in the way. They hailed Jesus as their deliverer in whom all their hopes centered. The whole city was filled with intense excitement, occasioned by the triumphal entry, which was gall and bitterness to the proud Pharisees, but they were powerless to stay the flow of enthusiasm.

On Palm Sunday, the Sunday before Lincoln's assassination, he entered Richmond, the Confederate capital, which had just surrendered to the Union forces. As soon as his arrival became known, from all sides the colored people, whom he had delivered from bondage, crowded around him in wild enthusiasm. Men, women, and children joined the increasing throng, shouting, hallowing, and dancing with great delight. Men threw up their hats, the women waved their bonnets and handkerchiefs, clapped their hands, and the air rang with a tumultuous chorus: "Glory to God!" "Glory, glory!" "Bless de Lord!" "God bless you, Massa Linkum!" The streets became almost impassable on account of the increasing multitude, till soldiers were summoned to

clear the way. It was a great privilege for the poor, down-trodden people to behold their benefactor.

Last Meeting with Disciples and Cabinet.

In a large upper room of a house in Jerusalem Jesus held his last meeting with his disciples a few hours before his arrest. He spoke of the future. Great questions were to be met and solved. He spoke of the great law of love which should characterize the conduct of his disciples in the future economy of his kingdom. Besides the law of love, he spoke of union and peace. He answered many questions asked by the disciples. They were deeply grateful for his instructive and comforting words. While Jesus was teaching great truths, upon which depended the welfare of the world, the traitor was arranging his plans to carry the betrayal into execution.

A few hours before his assassination Mr. Lincoln and his cabinet had a meeting. As the Rebellion was now at an end, the mode of dealing with the Rebel States and people was under consideration. Mr. Lincoln was in favor of lenient measures. He advocated that forbearance, clemency, and charity should be the controlling principles in dealing with difficult problems awaiting practical solution. He spoke kindly of General Lee, and others of the Confederacy. While these charitable feelings filled the mind of the President, the traitor was arranging to carry out the dreadful plot of his assassination.

A Memorial Instituted.

On Thursday evening before his crucifixion on Friday, Jesus instituted a memorial service, called the Lord's

Supper, or the Holy Eucharist, which has been kept up by Christians until this day. The Passover Feast had been kept from the time of the exodus from Egypt, consisting of the paschal lamb, unleavened bread, bitter herbs, and other substances in commemoration of the bitter experiences of the Israelites, and the passing over of the destroying angel on seeing the blood sprinkled on the door posts. Christ gave the Passover a new signification by taking only bread, and the fruit of the vine, to represent his broken body, his shed blood, and the passing over our sins through his sufferings and death. The feast was to be celebrated oftener than the old order required.

THANKSGIVING services were observed in Bible times and countries, and on down through the early history of this country. Before President Lincoln's day there had been thanksgiving services held at various times, on various occasions, by proclamation of Presidents, and governors, but not regularly. President Lincoln instituted the annual thanksgiving services by proclamation for the last Thursday in November, in 1863 and 1864, and such services have been held throughout the United States, on the last Thursday in November in each year until the present.

Gethsemane.

REFERENCE has been made, under another topic, to the sorrows of Christ. It was in the garden of Gethsemane, on the night of his arrest, that he went through the greatest mental anguish. The world was against him, its sins were upon him, and his death was at hand. The agony of his soul was so great that he not only shed

galling tears, accompanied by painful pleadings with his lips, but even the pores of his body forced blood for relief. Prostrate on the cold ground he prayed in mortal agony, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Three times was this request made. He was strengthened, drank the bitter cup to its dregs, gained the victory, and was prepared for the dreadful ordeal. His hour came. What a wonderful story of love!

Under a former topic reference was made to Mr. Lincoln's sorrows. There were times when his sorrows amounted to agony. After his election to the presidency, and before his inauguration, he said to an old friend, Judge Gillespie, in Springfield, Illinois: "Every hour adds to the difficulty I am called upon to meet, and the present administration does nothing to check the tendency toward dissolution. I, who have been called to meet this awful responsibility, am compelled to remain here, doing nothing to avert, or lessen its force when it comes to me. I see the duty devolving upon me. I have read upon my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from him. I am in the garden of Gethsemane now, and my cup of bitterness is full, and overflowing." But Mr. Lincoln was given grace and strength for his trials.

CHAPTER XII.

CRUCIFIXION AND ASSASSINATION.

A Wicked Conspiracy.

A CONSPIRACY had been formed by the chief priests to take Jesus, and put him to death. Other plans in the past had been unsuccessful in their execution. In this case Judas Iscariot, who was acquainted with the surroundings, and who knew where Jesus would be, was the agent to carry out the plans, and they were successful. The time chosen was the forepart of the night. The disciples escaped by flight.

A NUMBER of persons were engaged in the conspiracy to assassinate President Lincoln. Other efforts in the past were abortive. In this instance John Wilkes Booth, who was acquainted with all the surroundings, and who knew where Mr. Lincoln would be that night, was the agent to carry out the purposes of the conspiracy, which were successfully executed. Members of the cabinet and others were to be killed at the same time, but these efforts were failures.

Going to the Cross and to the Theater.

IT was ordered by his enemies that Jesus should be put to death by crucifixion on a cross. He could have called a legion of angels to his rescue, but he went to the despised cross for the sake of others. It was for our sakes that he was thus humiliated by a disgraceful death.

It was arranged by the conspirators that Mr. Lincoln should be assassinated in a theater. He went to the theater that fatal night, not that he personally wanted to go, but he went for the sake of others. The proceeds of the play were to be used for charitable purposes, and it was advertised that he was to be there, and he did not want to disappoint his friends.

"It is Finished."

The crucifixion of Jesus Christ took place at the capital of the nation, on what is now called Good Friday. For six hours the innocent victim languished. At last he said, "It is finished." His active ministry of three and one-half years was done, and the scheme of human redemption accomplished. The centurion standing by after having witnessed the death of Christ, and the impressive surroundings, exclaimed, "Truly, this was the Son of God!"

The assassination of Lincoln occurred at the capital of the nation on Good Friday. For ten hours the innocent victim languished. When he expired his four years of strenuous work as President were finished, and with his death the Rebellion was suppressed. As Mr. Stanton, Secretary of War, stood by, when the end came, he broke the silence by saying, "Now he belongs to the ages."

Love of the Victims.

Even on the cross Christ loved his blinded crucifiers, and prayed, "Father, forgive them, for they know not what they do." He represented us as he died, and he died for every creature. His commission, after his resur-

rection, was that the gospel should be preached to every creature. Mr. Moody says: "I can imagine Peter saying, 'Lord, do you really mean that we are to preach the gospel to *every* creature?' 'Yes, Peter.' 'Shall we go back to Jerusalem and preach the gospel to those who murdered you?' 'Yes, Peter, go back and tarry there until you are endued with power from on high. Offer the gospel to them first. Go, search that man who spat in my face; tell him I forgive him; there is nothing in my heart but love for him. Go, search out that man who put the cruel crown of thorns on my brow; tell him that I have a crown ready for him in my kingdom, if he will only accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of heaven. Find out that man who took the reed from my hand, and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he may sway it as a king. Go, seek out that man who struck me with the palm of his hand; find him and preach the gospel to him; tell him that the blood of Jesus Christ was shed for all men, and even for him if he will accept it. Go, and seek out that poor soldier who drove the spear into my side; tell him that there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him that I will make him a soldier of the cross, and my banner over him shall be love.'"

Mr. Lincoln always had a forgiving spirit, and this was manifested on the day of his death. He was willing to die for the love of his country. General Banks said, "It was because he represented *us* that he died." Dr. J. G. Holland, the historian, said, in an address at

Springfield, Massachusetts, four days after the assassination: "Oh, friends! Oh, countrymen! I dare not speak the thoughts of vengeance that burn within me when I recall the shameless deed. I dare not breathe those imprecations that rise to my lips when I think of this wanton extinction of a great and beneficent life. I can hardly pray for justice fully measured out to the mad murderer of his truest friend, for, somehow, I feel the presence of that kindly spirit, the magnetism of those kindly eyes, appealing me to forbear. I have come into such communion with his personality that I can not escape the power of his charity and his Christian forbearance; and the curse, rising like a bubble from the turbid waters within me, breaks into nothingness in the rarer atmosphere which he throws around me. If he could speak to me from that other shore, he would say, what all his actions and all his words said of others not less guilty than his assassin, 'My murderer was mad and mistaken, as well as malignant. He thought he was doing a great and glorious deed on behalf of a great and glorious cause. My death was necessary to the perfection of my mission, and was only one sacrifice among hundreds and thousands of others made for the same end.'"

Rending of the Veil.

In connection with the death of Christ the veil of the temple at Jerusalem, thirty by sixty feet, which separated the Holy Place from the Most Holy Place, was rent in twain from top to bottom. The Most Holy Place was passed into only by the High Priest once a year on the Day of Atonement, in token of the mediation of Christ who was to come. Christ had now come, and finished

his work, therefore all types, shadows, and ordinances pointing to his coming were at an end; the Mosaic dispensation was now abolished, and a new covenant is made by Christ who offered his body "once for all." In this "new and living way," the Christian dispensation, all distinctions between Jews and Gentiles were to be obliterated. These things were typified by the "rending of the veil."

When Abraham Lincoln died "Mason and Dixon's Line," dividing the North from the South, was forever abolished. Free and slave States were to be known no more. The term "Rebel" now belongs to the records of the past. The annual debates in Congress on the slavery question were now at an end. When Lincoln died the veil which hid his greatness was torn aside, and the whole country realized what it had possessed and lost in him. He, "once for all," had solved the problem of the ages. By lifting the veil of slavery his oft-repeated declaration that "all men are created equal," is to be demonstrated in the new order of government.

CHAPTER XIII.

INCIDENTS AND EFFECTS OF THE TRAGIC DEATHS.

Impressions on the People.

IN addition to the rending of the veil of the temple. there were other remarkable events connected with the death of Christ. At noon the heavens became black, and the sun was turned into darkness. For three hours dense darkness covered the surroundings. It was no natural eclipse of the sun, for the sun and moon were not in position for an eclipse, besides a total eclipse of the sun does not last so long. It was truly a "sign from heaven" for which the Pharisees had been clamoring. Further, in the language of Canon Farrar, "An earthquake shook the earth and split the rocks, and as it rolled away from their places the great stones which closed and covered the cavern sepulchers of the Jews, so it seemed to the imagination of many to have disimprisoned the spirits of the dead, and to have filled the air with ghostly visitants, who, after Christ had arisen, appeared to linger in the Holy City." These circumstances of amazement, joined to all that had before passed, had in it something more awful than had been conceived, which filled the minds of the people with gloomy forebodings of dread. Many of them smote their breasts and returned to the city. The poor frightened disciples were unable to understand or to explain the wonderful events that had occurred. It was truly a day of signs and wonders, such as had never before occurred within the history of mankind.

With Lincoln's death the nation was awakened from its dream of peace to learn that its protector, leader, and friend, was assassinated by a wicked avenger. W. O. Stoddard, a Lincoln historian, says: "It was as if there had been a death in every house throughout the land. By North and South the awful news was received with a shudder and a momentary spasm of unbelief. Then followed the most remarkable spectacle in the history of the human race, for there is nothing else at all like it on record. Bells had been tolled before at the death of a loved ruler, but never did all bells toll so mournfully as they did that day. Business ceased. Men came together in public meetings as if by a common impulse." Another writer says that it was "a deed which produced a shock of horror that extended not only to the limits of our own country, but whose vibrations were felt throughout the civilization of the world." D. D. Thompson, another Lincoln historian, says: "Saturday, April 15, [1865] was one of the most dreadful days in American history. Many men who, the day before, like children in their joy, appeared to have turned into fiends. A spirit of riot was in the air. An impromptu indignation meeting was held in Wall Street, New York, and an excited mob had gathered, bent on vengeance, when its attention was arrested by a young man standing on the balcony of the Board of Trade, raising a small flag, and lifting his right arm, in a loud, clear voice, said, 'Fellow citizens! Clouds and darkness are round about him. His pavilion is dark waters, and thick clouds of the skies! Justice and judgment are the habitations of his throne! Mercy and truth shall go before him! Fellow citizens! God reigns, and the

government at Washington still lives!" This short speech quieted the mob. The speaker was General Garfield, who afterward became President of the United States. Miss Ida M. Tarbell, in *McClure's Magazine,* says that General Garfield on that occasion also made this statement: "It may be almost impious to state it, but it does seem to me that his death almost parallels that of the Son of God, who cried, 'Father, forgive them, for they know not what they do.'" The author of this volume, although but fourteen years of age at that time, can never forget how the awful news was received at his own home.

Fate of the Conspirators.

All the leaders of the conspiracy that resulted in the crucifixion of Christ met with a terrible fate. Farrar, in his Life of Christ, says: "And now mark for one moment, the revenges of history. Has not his blood been on them, and on their children? Has it not fallen, most of all, on those most nearly concerned in the deep tragedy? Before the dread sacrifice was consummated Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the year following. Herod died in infamy and exile. Stripped of his Procuratorship very shortly afterward on the very charges he had tried by a wicked concession to avoid. Pilate, wearied out with misfortunes, died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, scourged and beaten, to his place of murder."

THE leaders in the conspiracy which resulted in the assassination of Lincoln met with tragic deaths. Booth was traced to a barn in Virginia. He refused to surrender, and the barn was set on fire. While the barn was burning he was shot by Boston Corbett, one of the pursuing party, and three hours later died in miserable agony. Four other persons connected with the plot, Payne, Artzerot, Harold and Mrs. Surratt, were arrested, convicted and hanged. Others were arrested, tried and sentenced for life to a penal station on a barren, solitary island called the Dry Tortugas, southwest of Florida, in the Gulf of Mexico.

"Who Shall Declare His Generation?"

THE genealogy of Jesus Christ is traced back to the beginning of the history of mankind, but as the Son of man he left no descendants. It was said of him, "Who shall declare his generation? for his life is taken from the earth." His posterity, however, as the Son of God, is abundantly declared, for all the generations of the righteous are his spiritual children, and delight to honor his name.

THE ancestry of Abraham Lincoln is traced back through many generations. The Honorable Robert T. Lincoln, ex-Secretary of War, now living at Chicago, Illinois, the only living son of Abraham Lincoln, has no living male child. Hence the descendants of Abraham Lincoln, so far as the ancestral name is concerned, will become extinct on the death of Robert T. Lincoln. But there are multitudes of followers and admirers of Abraham Lincoln who delight to think of him as "Father Abraham."

Good from Evil.

It was arranged in the counsels of God that Christ should die for the cause he advocated, also as a substitute for man. God permitted wicked men to carry out their murderous spirit in putting Christ to death, but he overruled it for his own purpose, and for the good of our poor fallen race. As man was unable to keep and meet the demands of the law, Christ kept the law perfectly, and, although slain through enmity, yet he "gave his life a ramson for many." Many of the ways of divine Providence we can not understand, because his ways are above our ways. By faith we may be encouraged to accept the truth that "all things work together for good to them that love God."

Honorable J. H. Barrett, an early Lincoln historian, says: "His work was really finished. The 'wrath of man' was permitted to accomplish its design, and so overruled as to serve the purpose of Providence. To that overruling power, the nation, and all who mourn the great bereavement, should reverently bow. The future of our nation, as the past has been, is in keeping of a Being supremely wise and good, 'who knoweth the end from the beginning,' and ever 'doeth all things well.'" Dr. J. G. Holland said: "I believe in the over-ruling providence of God, and that, in permitting the life of our chief magistrate to be extinguished, he only closed one volume of the history of this nation, to open another, whose pages shall be illustrated with fresh developments of his love, and sweeter signs of his mercy. What Mr. Lincoln achieved, he achieved for us."

CHAPTER XIV.

BURIAL, RESURRECTION, AND ASCENSION.

Preliminaries to Interment.

JOSEPH, of-Arimathea, a very wealthy man, an honorable counsellor, and a member of the Sanhedrin, but who did not consent to the crucifixion of Christ, made application to Pilate to remove the body of Christ from the cross. The request was granted. Joseph, Nicodemus, the ruler who came to Jesus by night, and others, partially embalmed the body with myrrh, aloes, and rich spices, and wrapped it in fine linen. A mournful pageant accompanied the body of Jesus to the tomb where it was to be placed temporarily, and the embalming to be completed later. "Slowly the group wound their way along the rocky surface of Golgotha. Their measured tread, the low whispers, the subdued wail of the women who followed the bier, the lowly path they trode, all combined to render the spectacle one of touching solemnity." They were taking to the tomb one who had died as a malefactor, but was to be buried as a king.

THE body of Mr. Lincoln was removed from the theater to a house across the street where he expired. The body was then taken to the White House where it was embalmed. Later it was taken to the capitol, thence through various cities to Springfield, Illinois, for interment. "The mournful pageant of its reception by the people surpasses all power of words for its description. Slowly the train proceeded from city to city, between almost continuous lines of sorrowing multitudes doing

last honor to their beloved chief magistrate whose hold upon their hearts they had not known until they had lost him." "Never was king or emperor honored with such obsequies as those with which our republic has laid to rest its greatest hero. Nor was it the pomp of the procession, nor the splendor of the funeral rites that gave character to the touching ceremony, but the infinite tenderness and love of a great people."

The Body Entombed.

THE body of Christ was taken to a garden belonging to the wealthy and honorable counsellor, Joseph. Here he had caused a new tomb to be hewn out of solid rock for his own use, but which he did not hestitate to give up for the reception of the body of Christ. Here the body was reverently placed, and a great stone, prepared for the purpose, was rolled against the entrance to protect the body from disturbance.

UPON the arrival of the funeral cortege with the body of Abraham Lincoln at Springfield, Illinois, religious and other impressive services were held in the presence of a large multitude. A temporary receiving tomb had been prepared at Oak Ridge Cemetery, in which the remains of the dead President were placed. No epitaph could be more appropriate than the one suggested by Theodore Tilton: "He bound the nation and unbound the slave."

Will the Body be Stolen?

WHILE the body of Christ was being prepared and placed in the tomb his enemies went to Pilate and said that that deceiver declared that he would rise on the

third day after his death. So, to prevent his disciples from stealing the body, and then circulating the report that he had arisen, the tomb was sealed, and a body of soldiers was placed on guard. After the resurrection of Christ the guard actually did, for a money consideration, say that the disciples came and stole the body while they slept!

On the night of November 7, 1876, some robbers broke into the Lincoln monument and "succeeded in getting the lead casket containing the body of Lincoln out of the sarcophagus, and while waiting for a wagon to come and haul the body away, they were frightened away by the officers, who had notice that an attempt would be made to steal the body that night." The "Lincoln Guard of Honor" was organized to guard the precious dust of Abraham Lincoln from vandal hands.

He Lives.

Christ survived the tomb. He conquered the power of death and the grave. It was declared by an angel at the tomb, "He is not here, but is risen as he said." He had said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." Again, he said, "Because I live, ye shall live also." "The world can not bury Christ. The earth is not deep enough for his tomb; the clouds are not wide enough for his winding-sheet. He still lives in the church which burns unconsumed with his love, in the truth which reflects his image, in the hearts which burn as he talks by the way."

The tomb at Springfield could not hold the power and influence of Abraham Lincoln. Dead only in his mortal

part he lives in his work forever. William McKinley said: "A noble manhood, nobly consecrated to man, never dies. The martyr to liberty, the emancipator of a race, the savior of the only free government among men may be buried from sight, but his deeds will live in human gratitude forever." Dr. T. L. Cuyler said, "When that grave, in yonder western prairie, shall finally yield up its dead, glorious will be his resurrection."

Forty Days.

It was forty days from the resurrection of Christ to his ascension. These days were full of interest and importance. He met his disciples and the people on a number of occasions. With his disciples he planned for the future of his kingdom, the world-wide commission was given, and then his earthly mission was accomplished.

It was forty days from the second inauguration of President Lincoln to his death. These days were full of interest to the country. General Lee surrendered at Appomattox, Richmond was taken, the Union flag was restored to Fort Sumter, and the "war was over." Important meetings of the cabinet were held concerning the future of the government, the last being held the day of Lincoln's death.

The Ascension.

On the day of Christ's ascension he accompanied his disciples, and a multitude of people, as far as Bethany, a place on the eastern slope of the Mount of Olives. He had prepared his disciples, so far as possible, for his leaving them, and had fitted them to receive, within a few days, the gift of the Spirit to illuminate their intel-

lects and hearts. With extended hands of blessings, he ascended from earth to his Father beyond the clouds. There he shall send down blessings upon the Church, and shall carry on his mediatorial work, as our great High Priest, until the kingdoms of this world shall acknowledge him, and crown him Lord of all.

Phillips Brooks said, in a sermon preached in Philadelphia, a few days after Mr. Lincoln was removed, "At the last, behold him standing with hand reached out to feed the South with mercy, and the North with charity, and the whole world with peace, when the Lord who had sent him called him, and his work was done." Henry Ward Beecher, said in a discourse a week after the assassination: "Disenthralled of flesh, and risen in the unobstructed sphere where passion never comes, he begins his illimitable work. His life is now grafted on the Infinite, and will be fruitful as no earth life can be. Pass on, thou that hast overcome."

CHAPTER XV.

RECONSTRUCTION.

New Conditions.

CHRIST had accomplished his personal work on earth, and now it was left for his representatives to carry forward the work of the gospel. While the Church was to be continued in the new dispensation, great outward alterations were to be made in the church, rendered necessary by the mission of Christ. The ordinances of worship, suited to the state of the Jews in looking forward to the coming of the Messiah, were at an end. New ordinances of worship, suitable to the new light and grace bestowed, were to be appointed. "The olive tree was still the same, only some branches were broken off, and others grafted into it." These new conditions brought about questions which required great wisdom to properly adjust.

MR. LINCOLN'S personal work was done, and it was now left for his representatives to carry forward his policies. He said three days before his death, concerning reconstruction, "It is fraught with great difficulty. We simply must begin and mold from disorganized and discordant elements." While the United States government was maintained, and its identity preserved, the results of the war, in the overthrow of the Southern Confederacy, and the abolition of slavery, brought about new conditions; hence it was necessary that some old laws be laid aside, and new laws enacted. These new conditions brought about many perplexing problems,

from time to time, which required time and mutual forbearance to properly adjust.

The Foundation.

CONCERNING the doctrine and belief expressed by Peter, "Thou art the Christ, the Son of the living God," Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ." The Church of Christ is founded upon the everlasting rock of truth. Long before, it had been said in reference to Christ, "Behold I lay in Zion for a foundation a stone, a true stone, a precious corner-stone, a sure foundation."

A SHORT time before his first election, in conversation with Honorable Newton Bateman, superintendent of public instruction for Illinois, Mr. Lincoln held a copy of the New Testament in his hand, and referred to it as "the rock on which I stand." In his early professional life, in referring to the principles of government, he said, "Upon these, let the proud fabrics of freedom rest as the rock of its basis, and, as truly as has been said of the only greater institution, 'the gates of hell shall not prevail against it.'"

Composition of the Structure.

THE Church was to be composed of believers included in Christ's commission, "preach the gospel to every creature among all nations." It was difficult to adjust this fundamental principle to the times. It was hard to divorce the prejudices of the people from their former practices, and restrictive associations. The Jews had

been the chosen people of God. In the commission the Gentiles were included. Equal rights and privileges were to be given to all. People were to be saved by grace, through faith, and not through race, ancestry, former conditions, creed, nor ceremonies.

Mr. Lincoln always emphasized the immortal declaration of self-evident truths "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." The Constitution of the United States under the new regime was amended to say, "The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude." This broadened the idea and privileges of citizenship, and brought a new element into the government.

Two Theories.

As to the admission of the Gentiles into the Christian Church there were two theories. One party held that they were to be made Jews by rite of circumcision, then, as Jews, they could be admitted to the Church with all its rights and privileges. Another party contended that the gospel was not for Jews only, but for all people, hence it was not necessary to become Jews in order to have Church privileges. Peter, a strict Jew, but a Christian, after preaching to a Gentile congregation for the first time, and seeing the effect of gospel truth upon them, declared, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." At a

church council held at Jerusalem it was finally decided that unnecessary burdens should not be imposed on the Gentiles who had accepted Christ. Therefore, they were recognized in the Church without conforming to any acts of ceremonial law.

THE most important question to consider after Mr. Lincoln's death, and at the close of the Rebellion, was the status of the rebellious States. Were they in the Union, or out of it? One party held that the States could not in reality secede, and hence were not out, that their rebellion was simply suppressed. Another party held that, to all intents and purposes, they were out, and it would be necessary for them to comply with certain conditions, and then be received back into the Union by vote of Congress. In Mr. Lincoln's last public speech he said, "We all agree that the seceded States, so called, are out of their practical relation to the Union." Without deciding whether they were in or out, he thought all should join in acts necessary to restore the practical relations between the States and the Union. Whether they were in or out, by act of Congress, these States were reinstated, and finally restored to their proper places in the Union.

CHAPTER XVI.

THE PRESENT AGE.

Our Inheritance.

TO have lived in the days of the Savior of mankind on earth, to have looked into his loving face, and to have heard his gracious words, would certainly have been a great privilege. Thousands saw and heard him. Paul, in speaking of those who had that privilege, named a number of those who had seen Christ after his resurrection, that he was seen at one time by more than five hundred, many of whom still survived, but some had fallen asleep. After his resurrection Christ said to Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." A state of blessedness was to be theirs, who by faith believed in Christ, not only in that day, but for all time to come. Before Jesus went away he left a most precious legacy to his people, worth more than houses and lands, silver and gold, honor and fame, that which would especially be needed in times of sorrow, when all things else failed, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Faraday, the great chemist, said, "I accept the precious blood of Christ." Hugh Miller, the noted geologist, said, "I receive him who is the Rock of Ages." Gladstone, the eminent English statesman, said, "Government is but the translation of Jesus Christ into human laws and institutions." Millions of people are better because Jesus Christ lived and died. Dean Stanley said:

"You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations. But they never pass away, and after all the use that is made of them, they are still not exhausted."

In Abraham Lincoln's day it was certainly a great privilege to have seen and heard the savior of his country, as thousands upon thousands did, many of whom have fallen asleep, while a large number remain. His history comes down to us as a most blessed treasure. John E. Burton, of Milwaukee, Wisconsin, who, when a boy, saw and heard Lincoln, and who, from his childhood, has gathered every printed word spoken by Lincoln, and all Lincoln histories and sketches, until he has the largest Lincoln collection in the world, numbering about three thousand volumes of books and pamphlets, says, "It is the pride of millions of men and women to say, 'I have seen Abraham Lincoln and heard his voice.' Time will enhance the value of everything he touched, and hallow his every word." Wayland Hoyt, D.D., a popular author, says, "The study of the life of Abraham Lincoln has taught me many things." A young man from southern Ohio, some years ago, said: "I was only a child when Lincoln died, but I can not think of his death without feeling the same pain I would feel if it had been my father. I never saw him, and yet it seems that I knew him, and loved him personally. I am sure I am a better man because Lincoln lived. His straightforward, simple, truthful life puts all meaner lives to shame." O. H. Oldroyd, of Washington, D. C., editor of the "Lincoln Memorial Album," and who has the

largest collection of Lincoln relics, says: "His fame is world-wide, and stands in history, more lasting than a monument of brass. His words will continue to sound through the ages as long as the flowers shall bloom, or the waters flow." Another writer says: "We hear Lincoln's words in every schoolhouse and college, in every cabin, and at every public meeting. We read them in every newspaper, school book and magazine, and they are all in favor of right, liberty and truth, and of honesty and reverence for God. His words, some of them, as familiar as the Bible, are on the tongues of the people, shaping the national character."

Our Opportunities.

JESUS said in substance that the men of Nineveh, of Sidon and Tyre, and the Queen of Sheba, would have appreciated the opportunities that the scribes and Pharisees then had. The old patriarchs and prophets longed to see the coming of Christ, and would gladly have appreciated the opportunities of the people then living, yet our opportunities are greater than those who lived in the days of Christ on earth. The gospel of Christ has been tried through the centuries, and has achieved great things for people and nations. It comes to us as no vain experiment, but has been proven to be "the power of God unto salvation." The gospel opens to us great privileges and opportunities to do good. We live in the best age the world has ever seen.

YOUNG men of to-day may think it a great privilege to have lived in Lincoln's time, and to have been a soldier under such a great commander-in-chief, in such a great war, yet, if properly considered, the opportunities

which have come down to them through the sacrifices of the great Lincoln, and his brave soldiers, are greater than those of that day. Emerson said, "America is but another name for opportunity." The true idea is to be morally brave and heroic in our own time, and go forward in whatever sphere we may honestly labor, and achieve the reward of a life spent in the cause of "the patriotism of peace."

Tables Turned—No. 1.

Up to the time of Christ's death the cross was a symbol of disgrace. The most abandoned criminals were put to death on a cross. The design of Christ's enemies was to make his death as disgraceful as possible by crucifying him on a cross. But Christ made the cross glorious by his death. Its meaning and associations were entirely changed. It is now, among Christians, the most precious emblem. Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." He did not mean the mere material cross, but Christ's death on the cross, and all that comes from it. Dr. Talmage said of the cross, "Poets have sung its praise, and sculptors have attempted to commemorate it in marble, and martyrs have clung to it in fire, and Christians dying quietly in their beds, have leaned their heads against it. May all our souls embrace it with an ecstasy of affection."

Abraham Lincoln was assassinated in a theater, a place of ill repute with a large class of religious people. It is true the theater has a bad reputation with many, but because immoral exhibitions are often given upon the stage does not render the theater necessarily immoral.

The devil has a mortgage on the theater, as he has on many other otherwise legitimate things, hence the influence of the theater, in many ways, is bad. Life is a drama. Shakespeare truly said, "All the world's a stage, and all the men and women are merely players." In his seven great joint debates with Honorable Stephen A. Douglas, in 1858, Mr. Lincoln referred to them, and the important principles discussed, as "the successive acts of a drama, acted in the face of the nation, and to some extent in the face of the world." May not dramatic representations of even sacred history become lawful and helpful when acted upon the stage by living characters, as well as illustrations by pictures on canvas, papers, and in books? May not the stage, instead of being a disgrace to civilization, be made honorable, and thus link the name of Abraham Lincoln to its redemption?

Tables Turned—No. 2.

It is generally conceded that the name "Christian" was first given to the followers of Christ in derision, and reproach. "The disciples were called Christians first in Antioch." Peter said, "If any man suffer as a Christian let him not be ashamed." Again, he said, "If ye be reproached for the name of Christ happy are ye." Later the followers of Christ approved the name, and now, as Joseph Parker said, "By Christian we understand Christ followers, Christ lovers, Christ worshipers, Christ-ones." To-day the name Christian is the most honorable and sacred name in all the world.

In the days of the Civil War in the United States the followers of Abraham Lincoln were called, by his enemies, "Abolitionists," the word often preceded by a pro-

fane adjective. They meant the word to imply "nigger-lover," "amalgamation," and other offensive meanings. The writer, when a school boy, had to endure some of these epithets, because his father voted for Lincoln, and was in favor of the prosecution of the war. To-day the same admirers of Lincoln take pleasure in the name "Abolition," which means the abolishment of the great curse of human slavery. So the name is no longer a reproach.

CHAPTER XVII.

ULTIMATE TRIUMPHS.

Light of the World.

THE light of the law shone only on the Jews. Jesus said, "I am the light of the world." It was declared that Christ "is the true light that lighteth every man that cometh into the world," both Jews and Gentiles. The light of the gospel of Jesus Christ is the only hope for this poor benighted world. It throws its light on every moral and vital question affecting individuals and nations. It lights up the grave, and the vast future beyond the grave. "Life and immortality are brought to light through the gospel." Scott, the eminent commentator, says, "All other lights must be either typical, derived, or deluding."

ABRAHAM LINCOLN acted as God gave him light. The light that he had he wished all men to enjoy. Barrett says: "His fame will be as perennial as the sun. While liberty lives, this, her chief martyr, will be the central figure among her most illustrious devotees." President Benjamin Harrison said, "He stands like a great lighthouse to show the way of duty to all his countrymen, and to send afar a gleam of courage to those who beat against the winds." Bancroft, the historian says, "He finished a work which all time can not overthrow," and will "be remembered through all time by his countrymen, and by all the people of the world."

The Greater Union.

CHRIST emphasized the doctrine of union. He declared that he was one with the Father, and prayed that

his disciples might be one. Christ was greater than any sect. Josiah Strong says, "There are many, in the Church as well as out of it, who need to learn that Christianity is neither a creed, nor a ceremony, but a life vitally connected with a living Christ." The "signs of the times" portend the organic union of the forces of Christianity. Differences are being minified, and beliefs in common emphasized as never before. The moral and spiritual forces are becoming cosmopolitan. The World's Missionary Societies, the World's Sunday School Associations, the World's Woman's Christian Temperance Unions, and other world-wide religious organizations, indicate that the walls of prejudice are breaking down, and that union, coöperation, and fellowship are becoming effective in bringing about the world's evangelization. The recent awakening of the vast empire of China, turning towards a republic and Christian civilization, is truly marvelous.

Lincoln loved the Union, and for the whole Union he contended to the end. He believed in a common brotherhood. He was greater than any political party, greater than any one section of the country. All parties of to-day delight to do him honor. He was cosmopolitan, and the principles of justice, and the cause of humanity as taught by him are expanding throughout the world. The World's Peace Congress, international arbitration, along with world coöperation in commerce, education, and religion, will bring all nations into a larger union and fellowship.

The Good Time Coming.

It is declared of Jesus that "he shall put down all authority and power. For he must reign until he

hath put all enemies under his feet." The Scriptures declare that "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ"; "that every knee shall bow and every tongue confess" that Christ is Lord of all. The ultimate design of the gospel, with all its messages of good will, is to bring all the powers of earth into the kingdom of righteousness. Jesus said, "I will draw all men unto me." Newell Dwight Hillis says, "At last men will translate his spirit, teachings, and examples into all activities of the home, the market and exchange. Then comes that sublime day toward which the whole creation moves." Mr. Spurgeon, the noted London divine, said: "What a glory will there be in the one Church, when all her members shine, and all are one. May such a day come quickly. Amen."

"The great struggle of to-day is not altogether for to-day; it is for the vast future also," said Mr. Lincoln, as the war continued. The tendency of the times, and the logic of events, indicate the good time coming when there shall be one language, one government with one flag, and one religion with the banner of the cross, going on before, "conquering and to conquer." On the 4th of July, twenty years after the Declaration of Independence was declared, Francis Blake, in an address at Worchester, Massachusetts, prophesied that a time would come "when tyranny shall be buried in ruins, when all nations shall be united in one mighty republic, when the four angels that stand on the four corners of the globe, shall, with one accord, lift up their voices to heaven, proclaiming, 'Peace on earth, and good will to all men.'"

CHAPTER XVIII.

JUDGMENT.

Reversal of Opinion.

MANY were opposed to Christ from a misapprehension of his nature and mission. Judas thought Christ would extricate himself after he had betrayed him, and when he did not, he declared he had betrayed innocent blood. Pilate, after a strict examination of Christ, declared as his judgment, "I find no fault in this man." Paul, although he says he did "many things contrary to the name of Jesus of Nazareth," found occassion to change his opinion, and become the chief defender of Christianity. The opinion of the world to-day is more favorable to Christianity than ever before. Canon Farrar said, "I have reason to believe that many Jews have long since learned to look with love and reverence on Him whom their fathers rejected; nay, more, that many of them, convinced by the irrefragible logic of his history, have openly acknowledged that he was their promised Messiah."

LINCOLN felt that he knew the sentiments of the masses, but he feared, as he said, that many would misunderstand him, and that they would be misled. He had many bitter enemies, but the South now vindicates Lincoln, and the sweetest fellowship prevails between the North and the South, cemented with the blood of Lincoln. The sons of the South recognize the mistake of their fathers, and realize the greatness and goodness

of that unique man of American history whom all nations call statesman, hero, and martyr.

The Exalted Name.

Paul, in speaking of the name of Christ, said, "God hath highly exalted him, and given him a name which is above every name." The name of Jesus Christ stands highest in the scroll of fame and honor. Jean Paul Richter said, "He, the holiest man among the mighty, and the mightest man among the holy, has lifted with his pierced hands empires off their hinges, and turned the streams of history out of its channel, and still governs the ages." One has said: "The hoary centuries are full of him. The echoes of his sweet voice are heard to-day. His love has perfumed the past eighteen hundred years, and he lives to-day as the head of his Church. He lives to-day, the object of the warmest adoration, the most passionate love, for whom millions would die at this very hour. Empires have fallen, thrones have crumbled; but Jesus lives, his empire extending every day, his throne gaining new trophies of his grace."

Before President Lincoln issued the Emancipation Proclamation, Honorable Owen Lovejoy said in Congress: "If Abraham Lincoln pursues the path evidently pointed out for him in the providence of God, as I believe he will, then he will occupy the proud position I have indicated. That is fame worth living for, ay, more, that is fame worth dying for, though that death lead through the blood of Gethsemane, and the agony of the accursed tree." Bishop Newman said: "There is no name more deserving of imperishable fame than Abraham Lincoln. He is embalmed in song, recorded in his-

tory, eulogized in panegyric, cast in bronze, sculptured in marble, painted on canvas, enshrined in the hearts of his countrymen, and lives in the memories of mankind." The Honorable Henry Watterson says, "A thousand years hence no story, no tragedy, no epic poem will be filled with greater wonder than that which tells of his life and death."

The Grand Review.

THE period will come when the long warfare against sin will be at an end. The soldiers in the army under the blood-stained banner of Jesus, the Captain of our salvation, shall gain the victory through "great tribulations." A great multitude, which no man can number, of all nations, kindred and people, shall gather in the New Jerusalem, the capital of the universe. They shall be clothed in robes of righteousness, and shall carry palms of victory, crying, "Salvation to our God who sitteth upon the throne, and unto the Lamb." The angelic spectators, standing around the throne, shall join in the grand triumphal chorus, "Amen, blessing and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever." And unto Jesus shall "ten thousand times ten thousand, and thousands of thousands" join in a loud voice, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." To all loyal soldiers of Jesus, the Judge of the universe shall say, "Enter thou into the joys of thy Lord."

AT the close of the Rebellion two hundred thousand Union soldiers gathered at Washington, the national

capital, for a grand review. They came from the North, the South, the East, and the West. They had fought in many a battle. The long struggle was at an end, and the Lincoln soldiers, who had marched under the Stars and Stripes, were going home to enjoy the rich inheritance which they had so faithfully achieved. The soldiers were in uniform, and were under perfect control, and carried hundreds of battle flags and banners. Miss Ida M. Tarbell says, in *McClure's Magazine,* "The pageant was by far the noblest this land has ever seen." A great throng had gathered to witness the parade. They were spellbound watching, hour after hour, the great blue masses passing like the waves of the ocean.

The Master Rewards His Servant.

THE late Dr. Theodore L. Cuyler said in a sermon on Lincoln shortly after his death: "Methinks that I behold the spirit of the great *Liberator* in that judgment scene, before the assembled hosts of heaven. Around him are the tens of thousands from whom he struck the oppressor's chain. Methinks I hear their grateful voices exclaim, 'We were ahungered, and thou gavest us the bread of truth; we were thirsty for liberty, and thou gavest us drink; we were strangers, and thou didst take us in; we were sick with two centuries of sorrow, and thou didst visit us; we were in the prison house of bondage, and thou camest unto us.' And the King shall say unto him, 'Inasmuch as thou hast done it unto the least of these my brethren, thou hast done it unto me. Well done, good and faithful servant, enter into the joy of the Lord.'"

CHAPTER XIX.

GOLDEN WORDS OF THE MASTER AND HIS SERVANT.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.—To Joshua Speed.

He hath sent me to . . . preach deliverance to the captives, . . . and to set at liberty them that are bruised. This day is this scripture fulfilled.—Luke 4:18, 21.

I do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforth shall be free.—Proclamation, January 1, 1863.

Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.—Matt. 10:29, 30, 31.

He notes the fall of a sparrow, and numbers the hairs of our heads, and will not forget the dying man who puts his trust in Him.—Written to his dying father, through John Johnston, 1851.

Be ye therefore perfect, even as your Father who is in heaven is perfect.—Matt. 5:48.

The Savior, I suppose, did not expect that any human creature could be perfect as the Father in heaven. He set that up as a standard, and he who did most toward reaching that standard attained the highest degree of moral perfection.—Speech at Chicago, July 10, 1858.

A good man out of the treasure of the heart bringeth forth good things.—Matt. 12:35.

That which constitutes the inside of a gentleman I hope I understand, and am not less inclined to practice than others.—Speech at Springfield, Illinois, July 17, 1858.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Matt. 12:25.

I believe this government can not endure half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I expect it will cease to be divided.—Speech at Springfield, Illinois, July 10, 1858.

Be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt. 24:44.

If he has a place and work for me, and I think he has, I believe I am ready.—To Hon. Newton Bateman, 1860.

What I do thou knowest not now; but thou shalt know hereafter.—John 13:7.

The purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance.—Letter to Mrs. Gurney, 1864.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Matt. 12:30.

It is my constant anxiety and prayer that I and this nation shall be on the Lord's side.—To a clergyman.

I seek not mine own will, but the will of the Father who sent me.—John 5:30.

It is my earnest desire to know the will of Providence in this matter, and if I can learn what it is I will do it.—To a Chicago Religious Delegation, in 1862.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.

Whatsoever ye would that men should do to you, do ye also to them.—Matt. 7:12.

I shall do nothing in malice. What I deal with is too vast for malicious dealing.—Letter to Mr. Bullitt, 1862.

Every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12:36, 37.

In times like the present, men should utter nothing for which they would not willingly be responsible through

time and eternity.—Message to Congress, December, 1862.

If thy brother trespass against thee, rebuke him, and if he repent, forgive him.—Luke 17 : 3.

I am a patient man—always willing to forgive on the Christian terms of repentance, and also to give ample time for repentance.—Letter to a Friend in Louisiana, 1862.

The sabbath was made for man, and not man for the sabbath, therefore the Son of man is Lord of the sabbath.—Mark 2:27, 28.

The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard to the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity.—Ordered November 16, 1862.

The Son of man is not come to destroy men's lives but to save them.—Luke 9:56.

It makes me feel rested after a hard day's work if I can find some excuse to save a man's life.—To Honorable Schuyler Colfax.

When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

I went into my room one day and locked the door, and got down on my knees before God, and prayed to him mightily for victory at Gettysburg. . . . And after that, soon a sweet comfort crept into my soul, that things would go right at Gettysburg.—To General Sickles, July, 1863.

Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 14, 16.

We can not escape history. We of this Congress and this administration will be remembered in spite of ourselves. . . . The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation.—Message to Congress, December, 1862.